

TRANSLATING INTERTEXTUALITY IN SCRIPTURE

A THESIS-PROJECT

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BY

DALE R. HOSKINS

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To the thousands of language communities around the world who do not yet have God's Word in their language.

To our Lord Jesus Christ, whom I will worship before His throne, along with a countless multitude of people from each of these language communities.

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!"

(Revelation 7.9–10)

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PREFACE

The research reflected in this thesis-project is the result of a translation problem I had been contemplating over the decade while serving a translation team in East Africa. As we worked through Scripture, I gained an increasing awareness of how biblical texts interconnect with other texts. I further observed that this interconnection was often lost in the translation.

In Hübner's compilation of Old Testament parallels in the New Testament, he observes that "our New Testament authors lived by Israel's Holy Scripture, the Old Testament, and the language of this Scripture was largely their own."¹ The interconnectedness of Scripture, however, is more than New Testament authors' use of the Old Testament. "Language is much more than grammar and syntax. It is layer upon layer of collected memory and shared meaning... [People communicate through their] mutually understood points of reference."² Words, expressions, and entire texts evoke memories and emotions tied to other words, expressions, and texts. The language of the authors of Scripture reflects the shared experience with their contemporaries and the shared language of their predecessors. Hallo explains that the context of Scripture is much more than the geographical, historical, religious, political, and literary setting in

¹ Hans Hübner, preface to *Vetus Testamentum in Novo* (Göttingen: Vandenhoeck & Ruprecht, 1997), xvii.

² Carolyn Arends, "In on the Joke: Why We Can't Get the New Testament Without the Old," *Christianity Today*, June 2012, 62.

which it was created and disseminated, but is also constituted by the earlier texts and traditions that helped inspire it and the later ones that reacted to it.³ This thesis is intended to assist the translator to help the target reader access this *intertextual* context of Scripture, through both textual and paratextual strategies.

Translators easily can be tempted to limit their focus to a specific passage, ensuring its words are clear and accurate. Better translators will look more broadly and use insights from discourse grammar to ensure their translation coheres and flows naturally at the paragraph level and above. However, an illuminated Bible translation⁴ will provide its readers and listeners access to the intertextuality of Scripture. Sadly, translations of every ilk--“essentially literal” or “meaning-based”-- often obscure or erase intertextual relations.

Other than highlighting quotations of Old Testament expressions found in the New Testament, most English Bible translations either ignore intertextuality or address it through inadequate strategies such as literal translations or confusing cross-reference systems.

First translations in minority languages experience a different challenge. They are often published as Scripture portions. Whether the portion is one passage, one biblical

³ William W. Hallo and K. Lawson Younger, *The Context of Scripture, Volume I: Canonical Compositions from the Biblical World* (Leiden, UK: Brill, 1997–), xxvi-xxvii.

⁴ Kent Richards, “Bible Illuminated” (paper presented at the Nida School of Translation Studies, Misano-Adriatico Italy, May 2011).

story, one biblical book, or the entire New Testament, they are often translated, checked, and tested without regard to the text of the rest of the canon of Scripture.

The aim of this thesis is to develop theoretically sound textual and paratextual strategies for producing an “illuminated” Bible translation. The aim of the project is to develop and test a particular approach to communicate these strategies to experienced Bible translators.

ACKNOWLEDGMENTS

I am grateful to my Gordon-Conwell mentors, Drs. Roy Ciampa and Bryan Harmelink for their kind assistance and feedback; to my longtime mentor in Bible translation, Dr. Katy Barnwell, for encouraging me to develop into a Bible translation consultant and to pursue further studies; to *Seed Company (A Wycliffe Bible Translators Affiliate)*, for making it possible for me to devote the significant amount of time required for these studies; to our family's financial and prayer partners who prayed for me and paid my school expenses; and a special thanks to Milt Jones, as well as to Brooke Bryant, Bob Carter, Andy Kellogg, Jeremy Lang, Chris Lovelace, Kitoko Nsiku, and the many other translation consultants who were my dialogue partners and cheerleaders.

I am also very grateful to Hope College and Western Theological Seminary in Holland, Michigan for extensive use of their libraries, access to the Library of Michigan's interlibrary loan system, and a private study room at Western. Finally, I am grateful to my wife, Carole, and my three sons who encouraged, listened, and struggled with me over the years, and enabled me to devote the time needed to complete this work.

ABBREVIATIONS

ANE	Ancient Near East
BHS	<i>Biblia Hebraica Stuttgartensia</i>
HB	Hebrew Bible
LXX	Septuagint
MT	Masoretic Text
NA ²⁸	<i>Novum Testamentum Graece</i> , Nestle-Aland. 28 th ed.
RT	Relevance Theory
RV	Revised Version (1898)
UBS ⁴	<i>The Greek New Testament</i> , United Bible Societies. 4 th ed.

Where verse numbers in the Hebrew text differ from those in the English Bible, I placed the Hebrew versification in parentheses, for example, Neh 10.34(35); Jon 1.17(2.1).

ABSTRACT

Bible translators can be tempted to limit their focus to a specific verse. Better translators look more broadly and use insights from discourse grammar to ensure their translation coheres and flows naturally at the paragraph level and above. However, a translation can be more illuminating if it provides its audience with effective access to much of the intertextual context that the original authors likely expected of their audiences. This research develops principles from hermeneutics, literary and communication theory, and translation studies, and then proposes textual and paratextual strategies that can be used for almost any translation style and should especially benefit communities whose only resource is a print Bible.

The project includes ninety minutes of audio-visual modules that present these principles and strategies to translation consultants and educators and a survey to evaluate their effectiveness.

CHAPTER ONE

RATIONALE AND LIMITATIONS

Without intertextuality, a literary work would simply be unintelligible, like speech in a language one has not yet learned.

--Laurent Jenny, *The Strategy of Form*

Biblical Intertextuality: Lost in Translation?

There has been a growing appreciation over recent decades of the usefulness of modern literary methods in biblical studies to complement theological and historical research. We have benefited greatly through synchronic studies of texts as a unified literary whole with internal logic, aesthetics, and rhetoric, rather than as fragmented works from multiple sources. These studies focus on the presumed final form¹ of the biblical text and use methods such as discourse, narrative, and rhetorical analysis. Even more recently, after seeing the unity and identity of individual works, biblical scholars have come to recognize how the language of biblical texts is deeply intertwined and interwoven with other Scripture, extra-canonical writings, and oral traditions. This literary phenomenon is known loosely as *intertextuality*. It is properly characterized as a

¹ Dennis T. Olson, "Literary and Rhetorical Criticism," in *Methods for Exodus*, ed. Thomas B. Dozeman (Cambridge, UK: Cambridge University, 2010), 16. Olson points out that "the Bibles we use are based on scholarly attempts to reconstruct the 'best' text from a complex set of multiple versions of biblical texts in the original languages.... We only have versions of these books that are many centuries removed from the authors and editors, versions that have been copied by ancient scripts and passed from community to community with some variations embedded within them in the course of transmission and copying."

network, not a method; but a network that opens the way to a method that bears rich exegetical fruit as the network is traced and understood.² There is a wide diversity of understandings of this term and concomitant theories of causality between texts and readers, yet biblical scholars generally agree that those who recognize and trace this intertextual network glean valuable interpretative insights and possibilities. Readers of a translation of the Bible could enjoy many of these interpretive insights and possibilities if they were accessible, but unfortunately, most are inevitably lost in translation. Kent Richards described a translation that accounts for its rich intertextual resonances as an “illuminated Bible” because it exposes new angles to what is going on in the text.³

An illuminated Bible translation not only exposes its readers to new interpretative angles to the text, but also to new insights into the literary beauty of the Scriptures. It goes beyond the focus on the content of the prose or the poetry. It even goes beyond Greek or Hebrew text-immanent literary devices, structures, and semantic and rhetorical discourse strategies. The illuminated Bible recognizes “that a literary text is made up of a complex set of systems existing in a dialectical relationship with other sets outside its boundaries.”⁴

² Thomas L. Brodie, Dennis R. MacDonald, and Stanley E. Porter, “Introduction: Tracing the Development of the Epistles--The Potential and the Problem,” in *The Intertextuality of the Epistles: Explorations of Theory and Practice*, (eds. Thomas L. Brodie, Dennis Ronald MacDonald, and Stanley E. Porter; Sheffield: Sheffield Phoenix, 2006), 4-5.

³ Kent Richards, “Bible Illuminated” (paper presented at the Nida School of Translation Studies, Misano-Adriatico Italy, May 2011).

⁴ Susan Bassnett, *Translation Studies*, 3rd ed. (London, UK: Routledge, 2010), 80-81.

Some receptor communities enjoy and appreciate translations that retain the literary qualities of the Bible.⁵ “In recent years it has become more and more prevalent for Bible translation projects to approach the task of translation from the viewpoint of a literary understanding of the biblical texts as well as from a historical-critical point of view.”⁶ Wendland argues that one must read the Bible as literature in order to discern correctly the essential nature of the verbal forms whereby the intended manifold meaning of the message has been expressed. The Bible manifests an extensive intertextuality, for it is an anthology of diverse but pervasively intertwined literary works composed by some forty authors over roughly 1600 years.⁷ Alter characterizes a literary text as one that “invite[s] a special mode of attentiveness... [evidenced] by how the many components of the individual work interact with one another—recurrent rhetorical devices, like zeugma and catalogs, recurrent or related images, thematic key words, parallel scenes and narrative situation.”⁸ Intratextual and intertextual interactions support a general quality of cohesion, which is densely and variously manifest in literary texts, and literary allusion is one of its defining features.⁹

⁵ Hans-Olav Mørk, “Hearing the Voice of the Other: Engaging Poets and Writers as Bible Translators, with a Case Study on Isaiah 7.14,” *The Bible Translator*, 63, No. 3 (July 2012), 152.

⁶ Mørk, “Hearing the Voice of the Other,” 153-154.

⁷ Ernst R. Wendland, *Translating the Literature of Scripture: A Literary-Rhetorical Approach to Bible Translation* (Dallas: SIL, 2004), xviii-xix.

⁸ Robert Alter, *The Pleasures of Reading: In an Ideological Age* (New York, NY: Simon and Schuster, 1996), 38.

⁹ Alter, *The Pleasures of Reading*, 45.

While not all communities working on their first translation of Scripture would choose to take the extra care needed to preserve elements of the Bible's interconnectedness, *Skopostheorie* provides the Bible translation team with the rationale and method to work with the community as its client to tailor the translation to function consistently in the way that best suits the needs of the community.¹⁰ Majority world missionaries are increasingly engaged in Bible translation as full partners and their translations are increasingly designed to function within their communities to enable them to wrestle with Scripture at a deeper level.

Translating an “Illuminated” Bible

Biblical intertextuality need not be lost in translation. As communities come to understand more of Scripture's intertextual web and appreciate how this illuminates God's message, many will choose to make the effort. Many aspects of biblical intertextuality can be preserved if four conditions are present:

1. The translator-cum-interpreter recognizes the potential intertextual relation.
2. The translator avoids erasing or obscuring the intertextual relation and ensures the signs are somehow present in the textual surfaces of both the text and intertext.

¹⁰ Christiane Nord, *Translating as a Purposeful Activity: Functionalist Approaches Explained*. (Translation Theories Explained, 1; Manchester: St. Jerome, 1997), 29.

3. The translator ensures the receptor has sufficient shared context with the biblical author to connect the text with its entire intertext.
4. The receptor has reason to expect the intertextual relations are accessible with an acceptable amount of processing effort.

Unfortunately, preserving this intertextual web is an undervalued or ineffectively implemented objective in modern translations, whether they are the first in a language community or one of the innumerable recent English translations. None of these four conditions is adequately addressed, either in the translated text or in the supporting paratext. Many English translations—whether “essentially literal” or “dynamic equivalent” often obscure, erase, or ignore many intertextual relations (condition one and two) and miss paratextual opportunities to point the reader to the intertext that forms part of the author-intended context (condition three). Furthermore, cross-references frequently function to point the reader to information *beyond* that which illuminates the author’s intended context. These ‘non-contextual cross-references’ add to the readers’ effort to process the text and may also lead them to unintended meaning. Readers need to expect that the translation preserves intertextual signs and that the paratext efficiently directs them to contextual information presumed by the author. Then they will learn to expect that their efforts to find and benefit from connecting these relationships will be worth their effort (condition four).

The problem is complex, especially for Old Testament translation, which is clouded with uncertainty in areas such as textual compositional history, authorship, and the level of cultural knowledge assumed to be possessed by ancient Israelite and Judean authors

and their audiences. Furthermore, as Robert Alter writes, “The linkages in literary texts are] so multifarious, involve so many different aspects and levels of language, that they resist anything like full analysis...[and therefore] it is not in principle possible to enumerate all the kinds of interconnections that engender the world of the literary text.”¹¹ Nevertheless, there are scores of studies in biblical intertextuality published over the past few decades and our understanding continues to accelerate. Many of these studies are benefiting from computer software designed to trace these intertextual linkages.¹² Some researchers develop software to support their specific methodology, as Michael Stead did in his research on Zechariah. Stead argues that “Much recent work on intertextuality has been shaped by the capabilities (or lack thereof) of our computer-based concordance software.”¹³ From this observation, he developed his own computer search engine to support his intertextual research.¹⁴ He cautions, however, that the computer only provides helpful data and “recognizing intertextuality requires a *human* process of interpretation.”¹⁵

¹¹ Alter, *The Pleasures of Reading*, 40, 43.

¹² Randall K. Tan, “An Alternate Method: ‘Intelligent Search’—i.e., Through Technology” (paper presented at annual meeting of the SBL, San Francisco, November 22, 2011), 1. For example, Tan is developing software to “empower human interpreters to do more flexible, speedy, and thorough computer-assisted analysis of all available data on possible relationships among various parts of Scripture.”

¹³ Stead, *Intertextuality of Zechariah 1-8*, (New York, NY: T & T Clark, 2009), 30.

¹⁴ Stead, *Intertextuality of Zechariah*, 37.

¹⁵ Stead, *Intertextuality of Zechariah*, 38.

Chapter Two, Theological Framework, provides an introduction to some of the theological issues inherent to intertextual studies. The chapter also provides a summary of some of the practical limitations to understanding and preserving the full scope of biblical intertextuality. Despite these limitations, there is rich exegetical fruit awaiting the reader whenever she¹⁶ grasps the intertextual context to the biblical text.

Chapter Three, Literature Review, identifies the primary sources that informed this thesis and summarizes how each offered the hermeneutical, literary, translation, or paratextual theory from which my proposed principles and strategies were based. The Literature Review also surveys how several biblical scholars have proposed criteria to identify intertexts in their intertextual studies of various parts and genres of the New Testament as well as the Old Testament.

Chapter Four, Project Design, describes how the modules and survey is constructed. The project is a set of audio-visual module that present the hermeneutical, literary, translation, and paratextual theory, and the resulting textual and paratextual principles and strategies needed to craft a more intertextually illuminating Bible translation. The lectures assume their intended audience is experienced Bible translators who do not have access to the text of this thesis. In fact, the modules present some content not contained in the text of this thesis. The project also contains a survey instrument used to evaluate their perception of these modules. These modules and survey have been

¹⁶ In this paper, I use the feminine gender when referring to listeners/readers and the masculine gender when referring to speakers/authors.

presented to a group of experienced Bible translator for their review. The Appendix includes the text of the survey instrument, the “Questions for Reflection” included at the end of each video, the four handouts provided with the modules, and a DVD containing the audio-visual modules.

Chapter Five, Outcomes, presents the results from the reflection questions and survey, and my conclusions emerging from these results. It also recommends steps to move this work from theory to reality and suggests areas for future research, including adjustments for an electronic Bible.

CHAPTER TWO

THEOLOGICAL FRAMEWORK

The identification of an intertext is an act of interpretation.

--John Frow, *Intertextuality and Ontology*

The decision as to what constitutes a ‘part’ of a text, and therefore the question of which ‘parts’ of the text must be found to relate to which (and to what whole), is itself an interpretative act.

--Alison Sharrock, *Intratextuality: Texts, Parts, and (W)holes in Theory*

There are several theological issues relevant to the study of biblical intertextuality, but only a few impact Bible translation directly. This thesis is primarily a synthesis and application of literary, hermeneutical, and translation theory. It is therefore beyond our scope to delve deeply into theological issues. Nevertheless, this chapter presents three theological presuppositions: (1) Scripture is both completely human and completely divine in origin; (2) the biblical authors’ conception of the composition and construction of the canon affected how they appropriated and reused texts, and the readers’ conception of canon affects how they appropriate and re-signify potential intertexts; and (3) Scripture contains many diverse witnesses to God’s action whose voices sometimes create moments of fruitful tension and contestations. This chapter concludes with a reflection on practical limitations to preserving the intertextuality of Scripture in translation.

God's Authoritative Word: A Book of Divine and Human Origin

All Scripture is inspired by the Holy Spirit, but written by human beings out of their own experience, life-setting, language and culture, teachings, and also out of their own experience with oral and written texts. Enns explains that Christ's authoritative message is "incarnated" into his written Word. Jesus assumed the cultural and linguistic trappings of the world in which lived, and so too, the Bible.

It belonged in the ancient worlds that produced it. It was not an abstract, otherworldly book, dropped out of heaven. It was *connected to* and therefore *spoke to* those ancient cultures. The encultured qualities of the Bible, therefore, are not extra elements that we can discard to get to the real point, the timeless truths. Rather, precisely because Christianity is a historical religion, God's word reflects the various historical moments in which Scripture was written. God acted and spoke in history.¹

For example, even though Israel's "laws were uttered by God and revealed to Moses," they still reflect many parallels to the *Code of Hammurabi* and several other ancient Near East law codes written centuries earlier.² "What makes Israel's laws revelatory is not that they are new—a moral about-face vis-à-vis the surrounding nations—but that *these* are the laws that were to be obeyed in order to form Israel into a godlike community." From these laws, Israel learns that they are unique among the

¹ Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids, MI: Baker Academic, 2005), 17-18. Enns' incarnational analogy is helpful, but it should not be extended—as he does—to another analogy that the Bible, like Jesus, is both human and divine. The Bible is not to be worshipped and is not supernatural.

² Enns, *Inspiration and Incarnation*, 31-32.

nations, for they only have one God, and they should not worship him or any god by means of idols.³

Sarna provides another interesting illustration in Elijah's theophany in Horeb:⁴

He said, "Go out and stand on the mountain before the LORD, for the LORD is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" (1 Kgs 19.11–13).⁵

This is another example in which Scripture provides a striking contrast between the worldview of the ANE paganism and Israelite monotheism. Sarna explains that

in the pagan religions, where the gods inhere in nature and are not outside it and independent of it, upheavals of nature, violent and turbulent atmospheric disturbances, are literally taken to be aspects of the lives of the gods themselves. In the Bible, however, they are nothing of the kind. They are simply powerful poetic images that register the consciousness of the intensified Presence of God.⁶

John Walton speaks in terms of the authors' cognitive environment, which he explains was constituted not only by their own culture, but by the wider cultural and literary context of the ancient Near East. He writes, "this Israelite literature [reflects] not

³ Enns, *Inspiration and Incarnation*, 57, 58.

⁴ Nahum M. Sarna, *Exploring Exodus: The Origins of Biblical Israel*. (New York, NY: Shoken Books, 1996), 133-4.

⁵ Unless noted otherwise, the Scripture quotations contained herein are from the New Revised Standard Bible, Copyright © 1989, Division of Christian Education of the National Council of the Churches of Christ in the U.S.A., and are used by permission. All rights reserved.

⁶ Sarna, *Exploring Exodus*, 133.

only the specific culture of the Israelites but many aspects of the larger culture of the ancient Near East. Even when a biblical text engages in polemic or offers critiques of the larger culture, to do so its authors must be aware of and interact with the current thinking and literature.”⁷

The prophet Zechariah clearly indicates that the former prophets formed his literary context: “Do not be like your ancestors, to whom the former prophets proclaimed, ‘Thus says the LORD of hosts, Return from your evil ways and from your evil deeds.’ But they did not hear or heed me, says the LORD (Zech 1.4).” Zechariah is likely recalling 2 Kings 17:13: “Yet the LORD warned Israel and Judah by every prophet and every seer, saying, ‘Turn from your evil ways and keep my commandments and my statutes, in accordance with all the law that I commanded your ancestors and that I sent to you by my servants the prophets.’” Stead also argues that Zechariah frequently alludes to portions of Jeremiah, Ezekiel, and Isaiah.⁸

Sometimes, writers recalled other texts in order to subvert their original purpose in the new context for an ironic effect. Mettinger shows how Job subverts the glory of humanity proclaimed in Psalm 8.

What are human beings that you are mindful of them, mortals that you care for them?⁵ Yet you have made them a little lower than God, and crowned them with glory and honor (Ps 8.4-5 (5-6)).

⁷ John H. Walton, *Ancient Near Eastern Thought and the Old Testament: Introducing the Conceptual World of the Hebrew Bible* (Grand Rapids, MI: Baker Academic, 2006) 22.

⁸ Stead, *Intertextuality of Zechariah 1-8*, 2.

What are human beings, that you make so much of them, that you set your mind on them, visit them every morning, test them every moment (Job 7.17–18)?

Mettinger writes, “the proud proclamation of the glory of humanity that is the very point of Ps 8.5-6 is left out. Ps 8.6 has no counterpart in the Job passage.”⁹

New Testament authors used Old Testament texts in ways that often indicates they assumed their readers were familiar with them. When the contemporary reader knows the intertext, they are better equipped to understand the author’s message. For example, Peter urges his readers to remember that they have tasted the goodness of the Lord, and thus should trust in him for rather than the world’s vices, such as malice, guile, and envy. “Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation— if indeed you have tasted that the Lord is good (1 Pet 2.1-3).” The reader who recognizes that Peter is thinking of the entire Psalms 34 here and elsewhere in his letter will recall how the psalmist tasted God’s goodness and deliverance when he humbly and confidently sought the Lord rather than indulged in evil and deceit (see Ps 34.4-9, 13-14, 22 (5-10, 14-15, 23)). This positive experience provided an incentive to continue to entrust oneself to the Lord, and thus grow in salvation. Carson explains the importance of the Psalms intertext:

If the context of Ps. 34 is in Peter’s mind, he wants his readers to think of more than the mere verbal expression of tasting the Lord. He wants to remind them of the enormous sense of relief and pleasure in the Lord that they enjoyed when

⁹ Tryggye N. D. Mettinger, “Intertextuality: Allusion and Vertical Context Systems in Some Job Passages,” in *Of Prophets’ Visions and the Wisdom of Sages: Essays in Honour of R. Norman Whybray on His Seventieth Birthday*, eds. Heather A. McKay, and David J. A. Clines (Sheffield: JSOT, 1993), 266-267.

they came to know him in the context of the gospel, and to encourage them to pursue more of the same.¹⁰

On the other hand, readers who do not recognize this intertext are likely to interpret *the pure spiritual milk* as a metaphor for God's word rather than for the sustaining and contented life to be enjoyed by those who take refuge in God. Without the intertext, God's goodness serves merely as an incentive to desire to know his word.¹¹

The Common and Textual Frames of Reference

Each biblical author wrote from his own particular frame of reference (cognitive environment), and they made assumptions as to what aspect of their cognitive environment that they shared with their audience. However, we can only speculate as to what degree they were actually shared.¹² Some scholars divide the frames of reference into as many as six component parts.¹³ It is most convenient for our purposes

¹⁰ G. K. Beale and D. A. Carson. *Commentary on the New Testament Use of the Old Testament*. (Grand Rapids, MI: Baker Academic, 2007), 1023.

¹¹ Beale and Carson. *Commentary on the New Testament Use of the Old Testament*, 1022. Carson notes that Calvin, Michaels, and Jobes "argue forcibly that Peter has now left the focus on the word of God behind and uses 'milk' to refer to the sustaining life of God."

¹² Christopher D. Stanley, *Arguing with Scripture: The Rhetoric of Quotations in the Letters of Paul* (New York: T & T Clark, 2004), 38-61. Stanley argues that although Paul regarded quotations from the Jewish Scriptures to be an effective rhetorical tool, his audiences may not have been as familiar with Paul's textual frame of reference as Paul assumed. In some instances, Paul's purpose for citing Scripture may have been limited to showing that the God of Israel stood firmly on his side (52).

¹³ Timothy Wilt and Ernst Wendland, *Scripture Frames & Framing: A Workbook for Bible Translators* (Stellenbosch: Sun, 2008), 1. They present six frames of reference (cognitive, sociocultural, organizational, communication situation, textual, and lexical).

to divide into two: the common and textual frames.¹⁴ The common frame refers to the geographical, historical, cultural, religious, political, and communication setting in which the text was created and disseminated. The textual frame refers to the earlier texts and traditions that helped inspire the text and the later texts that reacted to it. The original audiences had often heard oral traditions or written texts. These contained words, expressions, poems, and stories, and were composed in various writing styles, genres, and languages. Many of these came from other texts within the canon of Scripture, but some came from extra-canonical texts, oral traditions, or from translations of these texts (see Figure 1). The original audiences were also intuitively familiar with the methods, including genre rules, that authors used to incorporate oral and written texts to produce the intended effect. Umberto Eco points out that “No text is read independently of the reader’s experience of other texts.”¹⁵ Despite this dichotomy of common and textual frames, they necessarily intersect as text and culture intertwine, with culture informing texts and texts impacting culture.¹⁶

¹⁴ For comparable two-group taxonomies, see Leroy Andrew Huizenga. *The New Isaac Tradition and Intertextuality in the Gospel of Matthew*, (Leiden: Brill, 2009), 37; Stead *Intertextuality of Zechariah 1-8*, 40-43; Hallo and Younger, *The Context of Scripture*, xxv-xxvi; and Stephen W. Pattemore, *The People of God in the Apocalypse: Discourse, Structure and Exegesis*, (Cambridge: Cambridge University, 2008), 39. Huizenga, borrowing from Umberto Eco, speaks of the “common and intertextual” frames. Stead refers to the historical and literary “twin contexts.” Hallo refers to the horizontal (contemporary) and vertical (intertextual) dimensions. Relevance theory subsumes all into a single frame: the context. Pattemore argues that ‘intertextuality’ consists of the sum of relevance found within the textually defined and the non-textually defined cognitive environments.

¹⁵ Umberto Eco, *The Role of the Reader Explorations in the Semiotics of Texts* (Bloomington, IN: Indiana University, 1994), 20-21.

¹⁶ Huizenga, *New Isaac*, 38.

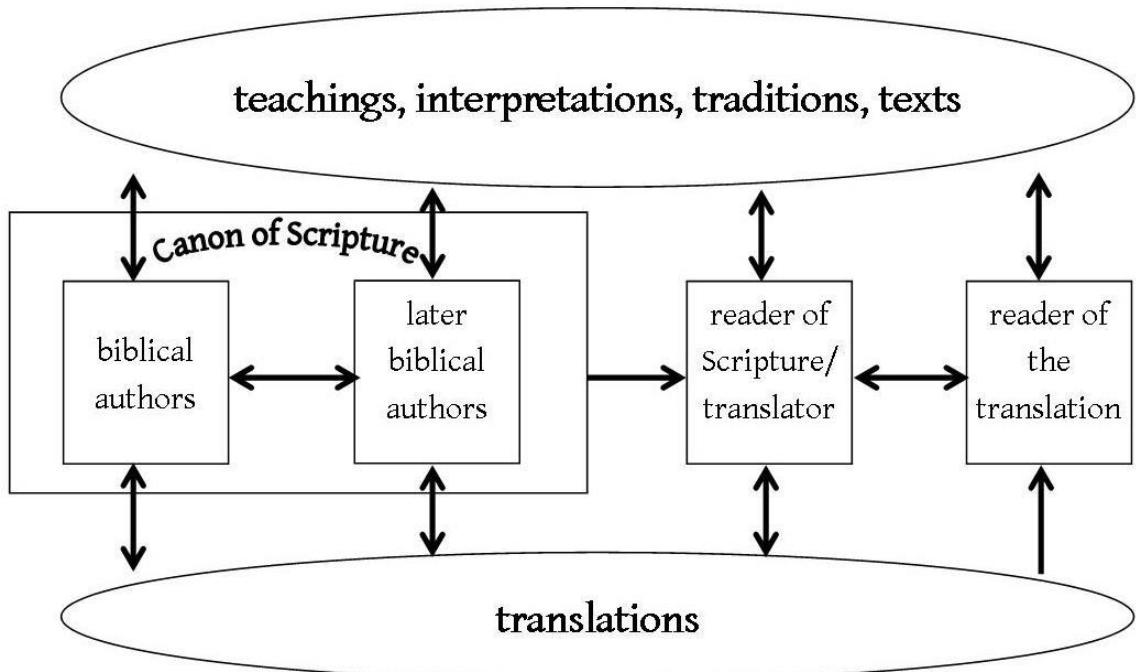


Figure 1: The Textual Frame of Scripture

Illuminating the Textual Frame

This thesis suggests principles and strategies to make this textual component of the context of Scripture be made more evident to the target reader.¹⁷ As argued in the first chapter, this can only be done with complementary textual and paratextual strategies. Most English Bibles paratextually indicate places where the New Testament uses the Old Testament. Many highlight perceived quotations with a special font and then cross-reference them unilaterally to the Old Testament text (I will question this practice in

¹⁷ The strategies also improve access to the common frame and help the reader distinguish them.

Section 3.3). However, few Bible translations effectively illuminate the “intra-testamental” textual frames, such as relationships between the epistles,¹⁸ the gospel’s use of the epistles,¹⁹ between Old Testament texts, and between Scripture and extra-canonical intertexts. Brodie explains that Paul’s epistles formed the first major wave of extant writing in early Christianity, while the second wave was formed by the gospels and Acts. Cassuto speaks of the numerous intra-canonical intertextual linkages, as well as numerous extra-canonical intertextual linkages to myths current among the neighboring peoples. He argues that the Torah employs these extra-canonical intertexts differently than are found in prophetic and poetic writings. The Torah “weighs every word and refrains from citing anything that cannot be understood literally... [it even] voices at times a protest against these myths,” as it uses their form to contrast meaningfully the sovereignty of Yahweh, the one true God, with those of the neighboring religions.²⁰ Extra-canonical intertextual relationships cannot be preserved textually when only the canon is translated; however, they may be paratextually indicated by means of footnotes or cross-references.²¹ Since these extra-canonical

¹⁸ Thomas L. Brodie, “The Triple Intertextuality of the Epistles: An Introduction,” in *The Intertextuality of the Epistles: Explorations of Theory and Practice*, eds. Thomas L. Brodie, Dennis Ronald MacDonald, and Stanley E. Porter (Sheffield: Sheffield Phoenix, 2006), 83-87. He identifies several modes of interdependence and observes that they vary from one epistle to another.

¹⁹ Thomas L. Brodie, “Towards Tracing the Gospels’ Literary Indebtedness to the Epistles” in *Mimesis and Intertextuality in Antiquity and Christianity*, ed. Dennis Ronald MacDonald (Harrisburg, PA: Trinity, 2001), 104. He proposes three criteria to judge dependence: “External Plausibility,” “Similarities Beyond the Normal Range of Coincidence,” and “Intelligible Differences.”

²⁰ Umberto Cassuto, *A Commentary on the Book of Exodus* (Jerusalem, Israel: Magnes, 1967), 179-180.

²¹ For example, translations commonly indicate Paul’s quote of Epimenides in Titus 1.12.

intertexts form an important part of the biblical context, some communities may appreciate the benefits of informing their readers of these intertexts.

The above examples of text relations are presented in terms of various canons within the canon, such as New Testament, Old Testament, intra-canonical and extra-canonical, epistles, and gospels. This leads us to our next theological presupposition: the role of the canon.

The Canon of Scripture

The Authors' and Readers' Conceptions of Canon

The sacred texts that constitute the canon of Scripture are those texts considered to be authoritative in matters of faith and doctrine, and this varies among today's faith communities just as it varied in antiquity to the biblical authors. Within the authors' textual frame, they had a perception of which texts were authoritative, of which were sacred but non-canonical, of which were pagan, and of which were secular. This perception affected how they appropriated and reused texts.

The reader is obviously impacted if she perceives a book to be part of the canon of sacred Scripture as the authoritative word of God. While the notion of canon does not exclude the possibility of extra-canonical intertexts, it certainly gives an implicit priority

to canonical intertexts.²² Aichele argues that for Christians, “The purpose of the biblical canon is not only to identify the extent of the authoritative texts, the “scriptures,” but also to limit the range of appropriate meanings that may be ascribed to them. The canon provides an authoritative context for the correct understanding of each of the biblical texts.”²³ He argues that Christians understand the canon as the “testimony” describing God’s activity and authoritative message, in contrast to the Jewish view that the canon is “the text alone. Scripture itself is the revelation. In other words, for Christians, the canon secures the signified, but for Jews, it secures the signifier.”²⁴ The readers’ conception of the canon affects how they read the text, and how they appropriate and re-signify potential intertexts.

The biblical authors clearly had some concept of an authoritative collection. Moses knew that he was instructing the Israelites how to observe the statutes, ordinances, and commandments of Yahweh and that they had no permission to “add anything to what I command you nor take away anything from it (Deut 4.1-2).” Yahweh clearly ascribed to the book of the Law unique authority when he commanded it to be placed beside the ark of the covenant (Deut 31.26). The tablets had an even higher place of authority, for

²² Steve Moyise, “Intertextuality and Historical Approaches to the Use of Scripture in the New Testament” in *Reading the Bible Intertextually*, eds. Richard B. Hays, Stefan Alkier, Leroy A. Huizenga (Waco, TX: Baylor University, 2009), 225n3.

²³ George Aichele, “Canon as Intertext. Restraint or Liberation?” in *Reading the Bible Intertextually*, eds. Richard B. Hays, Stefan Alkier, Leroy A. Huizenga (Waco, TX: Baylor University, 2009), 143.

²⁴ Aichele, “Canon as Intertext,” 145.

they were placed inside the ark (Deut 10:2). Tigay observes that this demonstrated an awareness of a common cultural practice of the ANE and symbolically indicated that the Law “embodies the principles of the Covenant and is as binding as the Decalogue itself because it comes from the same Divine source.”²⁵ Ezra read from “the book of the law of Moses, which the LORD had given to Israel (Neh 8:1).”

Jesus ascribed authority to the Hebrew Scriptures when he said, “These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled (Luke 24:44).” Luke reinforced this view as he related how Jesus interpreted “Moses and all the prophets,” which provided the sensation of “our hearts burning within us (Luke 24:27, 32).” However, most New Testament witnesses only refer to a bipartite collection of authoritative writings, the Law and the Prophets (Matt 5:17; 7:12; 11:13; 16:16; 22:40; Luke 16:29–31; Acts 13:15; 24:14; 28:23; Rom 3:21).²⁶

Textual Boundaries, Sequence, and Grouping

The constitution of the canon is not only a matter of its scope, but also its construction. The canon defines the boundaries of each text, the verses that constitute each text, and how the texts are sequenced and grouped. For example, the book of

²⁵ Jeffrey H. Tigay. *Deuteronomy*. The JPS Torah Commentary (Philadelphia, PA: Jewish Publication Society, 1996), 297, s.v. “Deut 31:26.”

²⁶ John J. Collins and Daniel C. Harlow, eds., *The Eerdmans Dictionary of Early Judaism* (Grand Rapids, MI: Eerdmans, 2010), s.v. “canon, canonization.”

Esther contains 107 more verses in the LXX than in the Hebrew Bible. Esther appears in the third part of the Jewish canon (Megilloth); between Chronicles and Nehemiah in the Protestant canon; and between Judith and the Maccabees in the Roman Catholic canon. Some biblical scholars divide books within the canon into multiple texts. For example, many consider Isaiah to be two or three texts and Zechariah to be two texts.²⁷ Some speak of the Pentateuch while others speak of the Hexateuch or Enneateuch.²⁸ In Blum's attempt to recognize the extent of a literary work in Scripture, he writes,

In order to understand a text, one should know where it begins and ends. In the study of the Old Testament this question is often tied to the issue of which texts actually are intended to be read as literary units. The answer quite often is anything but clear. Without exaggerating one can say that the most essential disputes among Old Testament scholars are over the definitions of their texts.²⁹

Thus an element of interpretation is to *decide* where the text begins and ends. Blum examines inner-canonical links in contiguous canonical books to determine if they represent *intertextual* repetition of motifs between books or *intratextual* repetitions used in the composition of a literary work. For example, he argues that any reader of the Torah anticipates the continuation of the narrative, which is found in the Former

²⁷ For example, see Stead, *Intertextuality of Zechariah 1-8*, 1-3 and Paul L. Redditt, *Zechariah 9-14* (Stuttgart, Germany: W. Kohlhammer, 2012), 13-15.

²⁸ For example, see Thomas Römer, "How Many Books (*teuchs*): Pentateuch, Hexateuch, Deuteronomistic History, or Enneateuch?" in *Pentateuch, Hexateuch, or Enneateuch?: Identifying Literary Works in Genesis Through Kings*, eds. Thomas B. Dozeman, Thomas Römer, and Konrad Schmid (Atlanta, GA: Society of Biblical Literature, 2011), 25-42.

²⁹ Erhard Blum, "Pentateuch-Hexateuch-Enneateuch? Or: How Can One Recognize a Literary Work in the Hebrew Bible?" in *Pentateuch, Hexateuch, or Enneateuch?: Identifying Literary Works in Genesis Through King*, eds. Thomas B. Dozeman, Thomas Römer, and Konrad Schmid (Atlanta, GA: Society of Biblical Literature, 2011), 43.

Prophets, and thus there exists a “simultaneity of independence and continuity [that] seems to be an essential structure of a written canon, in which each instance of inner-canonical intertextuality also represents a kind of “intertextuality.”³⁰

Laird observed this dynamic interrelationship between intratextuality and intertextuality in his research in Greek and Roman text relations. While structure can sometimes be explained by intertextuality, “the traffic between intertextuality and intratextuality can also go the other way: a particular impression of the structure of a text will bring certain intertexts into prominence.”³¹ The translator need not make these decisions of canon structure and text boundaries, but should understand the hermeneutical ramifications. Consider for example, that some construe meaning from the sequence of each Psalm within the entire book of Psalms or from the sequence of the Minor Prophets within The Twelve. Redditt argues that the several types of intertextual literary techniques within The Twelve are “evidence of a redaction intended to turn the prophetic messages included into a book with a purpose.”³² On the other hand, no one should construe significance from the arrangement of Paul’s letters for they are organized by their length.

³⁰ Blum, “Pentateuch-Hexateuch-Enneateuch?” 47. For example, see John L. Lawlor, “The ‘At-Sinai Narrative’: Exodus 18-Numbers 10,” in *Bulletin for Biblical Research* 21.1 (2011), 23-44.

³¹ Andrew Laird, “Design and Designation in Virgil’s *Aeneid*, Tacitus’ *Annals*, and Michelangelo’s *Conversion of Saint Paul*,” in *Intratextuality: Greek and Roman Textual Relations*, eds. Alison Sharrock and Helen Morales. Oxford: Oxford University, 2000), 144. As mentioned in the preceding section, Stead observed this in his study of Zechariah. Stead, *Intertextuality of Zechariah 1-8*, 263.

³² Paul L. Redditt, “Recent Research on the Book of the Twelve as One Book,” *CurBS* 9 (2001), 52.

Textual Unity and Compositional History

The dating and compositional history of a biblical text can be quite complex and occur over a long period of time. When an intertextual relationship is identified, the conclusions regarding the dating and compositional history of both the text and intertext will determine the chronological direction of dependence, which in turn, may yield interpretative consequences. For example, an allusion in “Deutero-Isaiah” to Jeremiah may take on different interpretive significance than that same allusion analyzed in reverse, assuming that Jeremiah is alluding to a pre-exilic Isaiah. Generally, unless there is clear evidence to the contrary, the translator should regard each book in the accepted canon of Scripture as a unified book written within the life of the presumed author. If the translator holds to a different view of their compositional history, the textual parallels still should be retained, but without paratextually identifying the direction of dependence. The reader can see the parallel and analyze it and the textual boundaries in her own way.

Dialogism and Dialogic Truth

Scripture is God’s inspired authoritative communication to us, but it was written by human beings out of their own experience, life-setting, language and culture, teachings, and also out of their own knowledge of oral and written texts. God’s written message to us takes the form of ancient communications between numerous biblical authors and their audience. Mikhail Bakhtin argued that meaning is constructed out of a dialogue among participants within a particular social context. We receive God’s message in his

dialogue with us as we hear the dialogue between the biblical authors and their audiences. Their writings testify to the numerous and diverse witnesses to the actions of God in and through his people and the message God has for his people.

Carolyn Sharp observes that these many and varied voices of Scripture provide moments of fruitful tension and contestations for us readers, and we should be grateful for them because

no one diction or set of commands or story about God can speak the full and entire truth of God. Believers need to understand that well, if they are not to fall into the trap of misunderstanding who God is, fetishizing a partial truth or making an idol out of one particular segment of the larger picture. The frictions and creative tensions among multiple witness to God's truth require that the attentive reader move beyond idolatrous reification of any one particular view of God or mode of engagement with God. God's truth is beyond human comprehension and beyond the limits of human language.³³

These distinct voices remind us that Scripture presents a more complete picture of God when we can consider the ways they speak differently about God and his people. "Our sacred texts compel us to engage multiple ways of understanding divine agency and the person of God."³⁴ They challenge us to take the position of humility proclaimed by the apostle Paul, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! (Rom 11.33)." Job, too, testifies to the inscrutability of God's activity, "Who does great things beyond understanding, and marvelous things without number. Look, he passes by me, and I do

³³ Sharp, *Wrestling the Word*, 60.

³⁴ Sharp, *Wrestling the Word*, 62.

not see him; he moves on, but I do not perceive him. He snatches away; who can stop him? Who will say to him, ‘What are you doing?’ (Job 9.10-12).”

Bakhtin’s literary insights provide a helpful framework for discussing the intertextual language in Scripture and the theological truths communicated through that language. He was a major theorist of intertextuality even though he never used the term.³⁵ The term *Intertextuality* was coined by Julia Kristeva in the 1960’s. Some scholars reject her appropriation of Bakhtin, arguing her approach erases the social and literary situation and replaces it with purely linguistic and textual processes.³⁶ Among those is Simon Dentith, who puts it this way: “[she] deracинates the signifying process, tearing it out of the dialogic encounter which is its only imaginable context for Bakhtin... [for Kristeva,] the production of meaning happens as a result of purely textual operations independent of historical location; the multiplicity of possible meanings in a text spring from that text and not from the multiplicity of possible occasions in which that text can be read.”³⁷ Dentith further explains that, to Kristeva, “We are not subjects so much as sites in which the various interactions and transpositions of the multiple texts of society are effected,” and cites her oft-quoted statement as evidence, “Any text is constructed of a mosaic of quotations; any text is the absorption and transformation of another. The notion of

³⁵ Allen, *Intertextuality*, 16.

³⁶ Allen, *Intertextuality*, 56-58.

³⁷ Simon Dentith, *Bakhtinian Thought: An Introductory Reader* (London, UK: Routledge, 1995), 94.

intertextuality replaces that of inter-subjectivity, and poetic language is read as at least double.”³⁸

Bakhtin described the complex relationship between texts in terms of “dialogism,” a counter-theory to “monologism.” In dialogism, knowledge is constructed, negotiated, and contextualized. Monologism, in contrast, involves the transfer of information, ideas, and emotions through a code model of language.³⁹ Stead observed that Bakhtin uses the term *dialogic* in three ways: dialogical language, dialogical discourse, and dialogical truth. *All language* is dialogical; *some discourses* are dialogical; and *some truths* are dialogical.⁴⁰

All language is dialogical. All linguistic communication occurs in specific social situations and that meaning is located in the interaction of the participants within that specific situation. Listeners and readers perceive the meaning of speech and actively respond to it. Bakhtin explains that speakers and writers use words and sentences to produce utterances with an expectation of an active response from their audience, and they themselves are active respondents to preceding utterances.⁴¹ In one of his last essays, Bakhtin articulated this beautifully:

³⁸ Dentith, *Bakhtinian Thought*, 96; along with his quotation of Kristeva, *Desire in Language*, 66.

³⁹ Per Linell, “What is Dialogism? Aspects and Elements of a Dialogical Approach to Language, Communication and Cognition” (lecture, Växjö University, October 2000), 2-6, accessed August 27, 2012, <http://www.umass.edu/accela/lrc/794d/word/Linell%20Per%20what%20is%20dialogism.rtf>.

⁴⁰ Stead, *Intertextuality of Zechariah 1-8*, 23-24.

⁴¹ M. M. Bakhtin “The Problem of Speech Genres.” In *Speech Genres and Other Late Essays*, eds. Michael Holquist and Caryl Emerson, trans. Vern McGee (Austin, TX: University of Texas, 1986), 73-76.

The fact is that when the listener perceives and understands the meaning (the language meaning) of speech, he simultaneously takes an active, responsive attitude toward it. He either agrees or disagrees with it (completely or partially), augments it, applies it, prepares for its execution, and so on.... And the speaker himself is oriented precisely toward such an actively responsive understanding. He does not expect passive understanding that, so to speak, only duplicates his own idea in someone else's mind. Rather, he expects response, agreement, sympathy, objection, execution, and so forth (various speech genres presuppose various integral orientations and speech plans on the part of the speakers or writers).... Any speaker is himself a respondent to a greater or lesser degree. He is not, after all, the first speaker, the one who disturbs the eternal silence of the universe. And he presupposes not only the existence of the language system he is using, but also the existence of preceding utterances--his own and others'--with which his given utterance enters into one kind of relation or another (builds on them, polemicizes with them, or simply presumes that they are already known to the listener). Any utterance is a link in a very complexly organized chain of other utterances.⁴²

Biblical authors operated as both writers and respondents. They were ostensibly communicating with an empirical or implied audience; and they were and also respondents to previous texts, traditions, and communications. Their utterances were all part of a web of other utterances.

Some discourses are dialogical, which Bakhtin terms, "polyphonic." A polyphonic work produces meaning through the interaction of several consciousnesses (voices). In contrast, in a monologic work, the author's ideology and perspective coordinates all its parts and gives it unity. Characters may disagree, acting as spokespersons for different

⁴² Bakhtin, "The Problem of Speech Genres," 68-69.

ideologies, but they serve to create a united authorial voice in a dialectical merging of monologic voices.⁴³

Newsom describes the book of Job is a polyphonic work. It begins with a didactic prose story whose implied author endorses a “‘ready-made truth,’ easily stated in propositional terms: ‘True piety is unconditional, unaffected either by divine blessing or by inexplicable catastrophe.’”⁴⁴ In this monological story, its implied author exercises control over the discourse while utilizing characters speaking contrary views. These characters function as foils for Job, God, and the narrator, who together articulate the truth of the narrative. The polyphonic author of Job then introduces a new discourse which embodies a contrasting moral imagination. While both discourses tell part of the same story of Job, their approach is so different that they remain “unmerged consciousnesses,” but dialogically engaged. A reader focusing on one or the other could easily extract a monologic message. “Whereas the reader of the independent wisdom dialogue shares with the characters an ignorance of the actual causes of the suffering;... [but the reader of the polyphonic text has] a knowledge that creates a distance between the reader and the analyses proposed by the characters.”⁴⁵ The text of Job has two independent implied authors which the reader can merge meaning through their

⁴³ Carole A. Newsom, “Bakhtin, the Bible, and Dialogic Truth,” *Journal of Religion* 76, no. 2 (1996): 292; Carol A. Newsom. *The Book of Job: A Contest of Moral Imaginations* (Oxford, UK: Oxford University, 2003), 22.

⁴⁴ Newsom. *The Book of Job*, 24.

⁴⁵ Newsom. *The Book of Job*, 26.

dialogue or can chose to merge somehow into a set of monologic truths. The polyphonic discourse therefore contains multiple independent consciousnesses that leave the reader with a dialogic tension rather than a monologic synthesis. The reader is not just following plot and character, but is “more like a bystander caught up in a quarrel.”⁴⁶ Thus, the dialogic process “makes the viewer also a participant.”⁴⁷ However, within the limits of the monologic world, contradictions are felt to be a flaw and are thus forced to collide within a single voice.⁴⁸ Bakhtin considered Dostoevsky a master of polyphonic writing. He wrote that “one should learn not from Raskolnikov or Sonya, not from Ivan Karamazov or Zosima, ripping their voices out of the polyphonic whole of the novels (and by that act alone distorting them) -- one should learn from Dostoevsky himself as the creator of the polyphonic novel.”⁴⁹ Sharp argues that the Priestly, non-Priestly, and Deuteronomistic traditions represent another example of texts exhibiting a dialogism with different implied authors (but not necessarily different empirical authors), who collectively offer a far richer message than any one kind of source could have fostered on its own.⁵⁰

⁴⁶ Newsom. *The Book of Job*, 23.

⁴⁷ Mikhail M. Bakhtin, *Problems of Dostoevsky's Poetics*, ed. and trans. Caryl Emerson (Minneapolis, MN: University of Minnesota, 1984), 18.

⁴⁸ Bakhtin, *Problems of Dostoevsky's Poetics*, 83.

⁴⁹ Bakhtin, *Problems of Dostoevsky's Poetics*, 36.

⁵⁰ Sharp, *Wrestling the Word*, 60.

Some truths are dialogical. They can emerge only via the interaction of unmerged voices. The basic building block of monologic truth is the “separate thought” (a proposition) spoken by a single “voice” (or consciousness). “They are repeatable by others and just as true (or untrue) when spoken by them.”⁵¹ Dialogic truth cannot be fitted within the bounds of a single consciousness, but it exists at the point of intersection of unmerged voices engaging one another with their different perspectives;⁵² it embodies an integral point of view constituted by participants in a conversation rather than a mere compilation of propositions;⁵³ it is an idea that lives, develops, and gives birth to new ideas only when it enters into genuine dialogic relationship with other ideas, and with the ideas of *others*; these ideas find their unity in the *event* of the dialogue rather than in a system of merged propositions;⁵⁴ and it is always open (unfinalizable).⁵⁵ Dialogic truths can emanate from a polyphonic text, or from elements of overtly independent texts. They may be the result of one author dialoguing another author. This dialogue may be friendly or unfriendly. The author may be asserting a new meaning and seeking to overthrow the old.⁵⁶ He may be explaining

⁵¹ Newsom, *The Book of Job*, 21-23.

⁵² Newsom, *The Book of Job*, 22-23; I credit Newsom for helping me synthesize Bakhtin’s principles of dialogic truth. She characterizes Bakhtin’s writings as “notoriously unsystematic” (266 n52). Bakhtin, “The Problem of Speech Genres,” 93.

⁵³ Bakhtin, *Problems of Dostoevsky’s Poetics*, 93. Newsom, *The Book of Job*, 23.

⁵⁴ Bakhtin, *Problems of Dostoevsky’s Poetics*, 87-88. Newsom, *The Book of Job*, 23.

⁵⁵ Bakhtin, *Problems of Dostoevsky’s Poetics*, 166. Newsom, *The Book of Job*, 23.

⁵⁶ Stead, *Intertextuality of Zechariah 1-8*, 24.

or revising the older text, or arguing against it. He may be using an antecedent text to allusively evoke some aspect of its meaning to somehow affect or extend his argument. He may even allude in order to disagree or ironically reverse another text.⁵⁷

Newsom offers a very helpful analysis of historical hermeneutical postures in terms of monologic discourse and monologic truth.⁵⁸ She explains that the monologic conception of truth has dominated modern thought for some time, affecting philosophy, theology, and literary studies. Premodern biblical hermeneutics conceived of the Bible as a monologic text issued by a single voice, the Holy Spirit, who coordinated the entire biblical text and gave it its unity and its monologic truth. The following statement exemplifies this hermeneutic:

When man seeks to understand this gracious message, he is not restricted to a verse here or there, but the whole of Scripture testifies to the same message. With confidence in the unity of Scripture, man could understand each part in light of the whole.⁵⁹

So through a process of harmonizing verses on a particular subject, a consistent doctrine was developed; and this doctrine in turn could be used to constrain interpretations of other verses.⁶⁰

⁵⁷ Sommer, *A Prophet Reads Scripture*, 18-19, 22-31, 213 n53.

⁵⁸ Newsom, “Bakhtin and Dialogic Truth,” 292-293.

⁵⁹ Jack Bartlett Rogers, *Scripture in the Westminster Confession; A Problem of Historical Interpretation for American Presbyterianism* (Grand Rapids, MI: Eerdmans, 1967), 423.

⁶⁰ Craig G. Bartholomew, “Ecclesiastes,” in *Dictionary for Theological Interpretation of the Bible*. (eds. Kevin J. Vanhoozer, Craig G. Bartholomew, Daniel J. Treier and N. T. Wright; Grand Rapids, MI: Baker Academic, 2005), 183. Bartholomew explains that a premodern reading forced one to harmonize Ecclesiastes with theological orthodoxy, while a historical-critical reading offered no consensus regarding its message and relationship to OT tradition.

In the Modern era, the Bible was no longer perceived as a monologic discourse; nor was it perceived as a polyphonic discourse with authentic dialogue between the various consciousnesses. Instead it was perceived as a collection of intertwined monologic texts produced by various authors. Since the monologic conception of truth dominated modern thought, critical scholars “attempted to disentangle the various voices, so they could identify the different individual monological voices.”⁶¹ Unfortunately, this left biblical scholarship with a scattering of monologic texts and truths, and with no theoretical framework for understanding the whole. Redaction criticism attempted to merge these voices into the voice of a redactor. New critical readings dealt with the final form of the text as though it were the product of a single author. Some reader response approaches located the unifying consciousnesses in the reader.

Olson provides us with a useful contemporary perspective. He characterizes the dialogical approach as a hermeneutical “orientation to the literary study of biblical texts [that] seeks to mediate between the constructive and the deconstructive approaches of interpretation.”⁶² It allows for the author to creatively construct meaningful texts which are constituted by one or more “voices” or “consciousnesses.” These voices may remain unmerged and “unfinalizable” in a dialogic tension or be merged into a single monologic conception.

⁶¹ Newsom, “Bakhtin and Dialogic Truth,” 293.

⁶² Olson, “Literary and Rhetorical Criticism,” 21.

The notions of polyphony and dialogic truth provide a helpful way of reading texts that appear to be written by different implied authors (consciousnesses) and permit the reader to merge the resulting truths or permit them to resonate in an unfinalized dialogic tension. We can suspend our need to “finalize” these tensions as we await our blessed hope and become clothed in a body and mind capable of comprehending the fullness of these truths. Meanwhile, the translator can freely translate God’s word as it stands and refrain from any temptation to resolve any apparent “contradictions,” either by reconciling them in the translated text or by hiding them by failing to mark them in the paratext.

Limitations

A Bible translation can provide its readers and listeners access to some aspects of the intertextuality of Scripture. It can capture voices to whom the text alludes or converses. These voices lead to additional implications, refined interpretations, and ultimately a more illuminating Bible translation. Sadly, most Bible translations either ignore intertextuality or they think they are addressing it by means of literal translations coupled with inefficient and ineffective cross-reference systems.⁶³ Instead, this thesis argues that no translation can preserve this network without *intentional* intertextual translation strategies—both textual and paratextual. These intentional strategies may

⁶³ For example, see Leland Ryken. *The Word of God in English: Criteria for Excellence in Bible Translation* (Wheaton, IL: Crossway, 2002), 151. Ryken wrote “essentially literal translations and some dynamic equivalent translations preserve the network of cross-references.”

be effectively applied to offer optimal access to the intertextuality of Scripture, whether its translation style is meaning based or “essentially” literal.

Optimal access, however, is not total access. The following lists some of the limitations inherent in interpreting and preserving the intertextuality of Scripture.

Limitations in Interpretation

1. The identification of an intertext and the contextualization of that intertext are both acts of interpretation. The identification is complicated further when the text and intertext are in different languages.
2. Any set of criteria for identifying intertextual relations reflects a canonical and hermeneutical posture.
3. General criteria may be developed to identify potential intertextual relationships, but precise criteria must reflect the writing strategies of how a specific author used other texts and the reading strategies of his audience. Strategies for reusing texts tend to follow culturally accepted norms.
4. Biblical scholarship is limited in its understanding of the full scope of intertextuality in the Bible. but this understanding is rapidly progressing.

Limitations in Translation

5. Only identified intertextual relations can be preserved effectively in a translation.
6. Translators must understand and value the interpretative fruit (cognitive benefits) offered by connecting intertextual relations enough to want to preserve them in their translation. The extra effort such a translation would require should be articulated in their translation brief.⁶⁴
7. Readers must understand and value the interpretative fruit (cognitive benefits) offered by connecting intertextual relations.
8. Readers need sufficient shared context with the biblical author before they can apprehend the intertext. This is especially challenging in communities with little Bible knowledge or access only to Scripture portions.
9. Readers must expect their translation's text and paratext will give the help they need to recognize intertextual relations.
10. Some intertextual markers cannot be represented in the target language in a way that achieves relevance for that community. However, in some cases the translator may be able to achieve relevance through paratextual methods alone.

⁶⁴ Nord, *Translating as a Purposeful Activity*, 21.

11. The intertexts for New Testament texts are often the Greek Scriptures (LXX) rather than Hebrew Scriptures (MT). Translators should always use good text-critical techniques to determine the actual Old Testament source text rather than to attempt to textually reconcile any discrepancy between the LXX and MT.

Summary

The Bible is both fully human and fully divine in *origin*; while Christ was fully human and divine in *person*. All authority is in Jesus, God incarnate. His authoritative message is “incarnated” in his written word, by means of individual human beings moved by the Holy Spirit (2 Pet 1.20) to write according to the transcendent wisdom given to them by God (2 Pet 3.15). God’s written message to humankind “resulted from many different authors different *places* at different *times* and in different *places* employing different *styles* and different *literary forms* to address different *audiences* with different *concerns*.⁶⁵ These authors wrote from their context, which consisted of their textual and common frames of references. Each author directed his message to a specific audience according to its textual and common frame of reference.

Various faith communities have formed a canon of sacred writings. These canons are constituted by the complete collection of texts that they believe provide the

⁶⁵ Richard L. Schultz. *Out of Context: How to Avoid Misinterpreting the Bible* (Grand Rapids, MI: Baker, 2012), 27.

authoritative testimony to the activity and message of God. Each canon is defined at several levels: the specific set of books, the sequential arrangement and grouping of these books in the set, the precise boundaries of each book. and the verses constituting each book. Texts of Scripture are interconnected with other texts, both within the canon and beyond the canon. The canon provides an authoritative context for the correct understanding of each biblical text and its perceived intertexts.

God's diverse but unified message is living and active, capable of penetrating the soul and spirit of all humans, irrespective of their culture, language, or era (Heb 4.12). There is a supernatural unity and coherence throughout God's inspired Scripture. However, as Sharp argues, no one diction or set of commands or story can speak the full and entire truth of God. These numerous and diverse voices sometimes cannot and should not be resolved or harmonized—not by the reader and especially not by the translator. A responsibly translated Bible will illuminate the Scriptures for the reader as it enables and empowers her to hear these voices and wrestle with them. It will preserve these diverse voices rather than harmonize them; it will paratextually connect these voices, whether or not they may be readily merged into a single voice.

CHAPTER THREE

LITERATURE REVIEW

No text is read independently of the reader's experience of other texts.

--Umberto Eco, *The Role of the Reader*.

The bibliography lists much of the literature used to inform my hermeneutical posture and proposed approach to translating an intertextually illuminating Bible. This chapter presents some of the key resources and differentiates the primary ideas that each contributed to the content and methodology presented in the thesis-project. It is organized into three parts: hermeneutics, literary theory, and translation theory. The project contains audio-visual modules that integrate the ideas into a coherent presentation of theory and method and ultimately develop nine strategies and fifteen underlying principles. The final module concludes and lists important sources and references cited in the modules.

Hermeneutics

Biblical authors interacted with other texts and structured their own texts to serve their rhetorical and poetic objectives. The “biblical soil” from which they wrote included other biblical texts and the whole of the biblical world of ancient Jewish interpretation.¹

¹ Huizinga, *New Isaac*, xiv.

They used culturally accepted conventions so that their target audiences could apprehend the interconnections and their interpretive implications. We speak of these textual interactions in terms of intratextuality and intertextuality. There is no doubt that biblical authors incorporated Scripture in their writing, but whether a perceived connection was intended by the author or recognized by his audiences is another matter. Nicklesburg explains, “There is enough evidence of explicit citation—not just quotation—to indicate that these authors knew their Scriptures. But in other cases, they may well have employed biblical language and rhetoric without intending allusion or reference.”² The question of biblical background now must include the hundreds of biblical intertexts that would resonate in the minds of biblically literate readers, ranging from the first readers, to the church fathers, to the mental constructions of modern biblical scholars.³ The question for the reader is not only the intent of the surface text, but the meaning expressed through the other voices it evokes.

Intratextuality synchronically examines the individual text to explore the meaning that emerges from interpretative decisions regarding its boundary, structure, segmentation, and the relations between parts and the whole. In Alison Sharrock’s study of intratextuality, she writes, “The decision as to what constitutes a ‘part’ of a

² George W. E. Nickelsburg, “Tobit, Genesis, and the Odyssey: A Complex Web of Intertextuality,” in *Mimesis and Intertextuality in Antiquity and Christianity*, ed. Dennis Ronald MacDonald (Harrisburg, PA: Trinity, 2001), 53.

³ Huizinga, *New Isaac*, xiv.

text, and therefore the question of which ‘parts’ of the text must be found to relate to which (and to what whole), is itself an interpretative act.”⁴

Intertextuality on the other hand, synchronically and diachronically, explores the meaning that emerges from interpretative decisions regarding the relationships between texts.⁵ Intertextual theory argues that “no text is an island, and contrary to structuralist theory, it cannot be understood in isolation.”⁶ Texts are best construed as intersections of an indeterminate number of textual surfaces rather than as isolated points with fixed meanings. They are part of an unbounded intertextual web in which signs refer to signs, which again refers to signs, never stabilizing or anchoring onto the real world. However, when specific intertexts are juxtaposed by the reader, this endless flow of signs is broken, confining the text’s significance and elaborating upon it through

⁴ Alison Sharrock, “Intratextuality: Texts, Parts, and (W)holes in Theory,” in *Intratextuality: Greek and Roman Textual Relations*, eds. Alison Sharrock and Helen Morales (Oxford, UK: Oxford University, 2000), 14-15.

⁵ R. L. Meek, “Intertextuality, Inner-Biblical Exegesis, and Inner-Biblical Allusion: The Ethics of a Methodology,” in *Biblica* 95.2 (2014), 280-291. Meeks cogently distinguishes ‘intertextuality’, ‘inner-biblical exegesis’, and ‘inner-biblical allusion’. His excellent and helpful article argues that scholars are ethically bound to be clear and transparent in their terminology as they describe their methods and associated presuppositions that describe literary relationships between texts. Nevertheless, this thesis finds it more helpful to subsume each under the label ‘intertextuality’ and to clarify the issues in terms of author and reader, text and intertext, allusive and non-allusive.

To Meek, ‘intertextuality’ should be restricted to a synchronic, reader-oriented approach with no concern for demonstrate that the intertextual relations resulted from authorial intent. ‘Inner-biblical exegesis’ and ‘inner-biblical allusion’ are diachronic approaches focused on how biblical authors use antecedent biblical texts that were somehow available to them. ‘Inner-biblical exegesis’ examines the various ways that biblical authors respond to antecedent, such as through reinterpretation, reapplication, or clarification. ‘Inner-biblical allusion’ examines the various strategies authors use to allude to aspects of specific antecedent texts to somehow enrich the meaning of his text.

⁶ Moyise. “Intertextuality and Historical Approaches to the Use of Scripture in the New Testament,” 23.

its interplay with this intertext and reader.⁷ Timothy Beal explains that interpretation is a production of meaning from a surplus of meaningful possibilities, and that a strategy of containment is needed to limit those possibilities.⁸ The interpretative rules in biblical studies that establish closure on a text and legitimize certain intertextual relations is an ideological activity.⁹ The canon of Scripture, for example, provides a special status to certain intertextual relations. Nickelsburg cautions scholars to avoid imposing their own manner of composition on writers of antiquity, but rather submit to controls to help identify conscious intertextuality and distinguish it from other forms of textual interrelationships.¹⁰

The decision as to which intertexts are legitimately to be read in juxtaposition with a text is only a starting point. Kristeva emphasized that in this juxtaposition, a transformation occurs as these texts are absorbed. “any text is constructed of a mosaic of quotations; any text is an absorption and transformation of another.”¹¹ So intertextuality has both a synchronic and a diachronic dimension. It diachronically examines how the author constructed texts from a mosaic of intertexts and it

⁷ George Aichele, “Poststructural Criticism,” in *Searching for Meaning: An Introduction to Interpreting the New Testament*, ed. Paula Gooder (Louisville, KY: Westminster John Knox, 2009), 98.

⁸ Timothy K. Beal, “Ideology and Intertextuality: Surplus of Meaning and Controlling the Means of Production,” in *Reading Between the Texts: Intertextuality and the Hebrew Bible*, ed. Danna Nolan Fewell (Louisville, KY: Westminster John Knox, 1992), 28-29.

⁹ Beal, “Ideology and Intertextuality,” 32.

¹⁰ Nickelsburg, “Tobit, Genesis, and the Odyssey,” 52-54.

¹¹ Julia Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art* (New York, NY: Columbia University, 1980), 66. As will be explained later, this transformation can impact the antecedent text as well as the text at hand.

synchronously examines how these intertexts are absorbed and transformed into a new context by both the author and the reader. This context is constituted by its immediate cotext, the entire text, and the text's place in the canon of Scripture. Moyise describes the absorption and transformation in this way: "Each new text disturbs the fabric of existing texts as it jostles for a place in the canon of literature."¹²

Therefore, we need a hermeneutical approach that enables a synchronic *intratextual* analysis that explores its narrative dynamics and discourse features based on the presumed final form of the text. The approach may seek to extend its purview to a wider text and synchronically explore the meaning that emerges from its place within a particular corpus of biblical texts or the entire canon.

We also need a hermeneutical approach that enables an *intertextual* analysis that is disciplined as it diachronically selects intertexts and determinative as it synchronically examines how they are absorbed and transformed in the new context. The approach must be flexible enough to accommodate the wide variety of styles represented by the numerous authors, cultures, and life settings in Scripture, and yet can be applied consistently throughout Scripture. As members of the Forum of Bible Agencies International, we are obliged to ensure that our translations' text and paratext assist our target reader "to adequately understand the message that the original [biblical] author was seeking to communicate to the original audience."¹³ However, the biblical author's

¹² Moyise, "Intertextuality and Historical Approaches to the Use of Scripture," 23.

¹³ Forum of Bible Agencies International, *Basic Principles and Procedures for Bible Translation*, October 2006.

intended message is often very difficult to recover. In fact, it is often difficult to identify the biblical author or his audience. Christopher Hays explains how difficult it is to determine if an Old Testament author used a particular text, whether it be from within the canon or outside the canon:

In the case of the Hebrew Bible and its ancient Near Eastern 'backgrounds', it is profoundly difficult to achieve consensus on mechanisms of historical influence or intention. Not only are texts difficult to date with certainty, but even basic events of ancient Israel's history are contested.

The goal is to understand the message of the original author to his original audience, but the problem is that we often cannot identify the author, his audience, his date of composition, or even the historical events surrounding a supposed date. With these uncertainties in mind, I have settled on a hermeneutical posture based on the conservative reader-response theory developed by Umberto Eco and appropriated in biblical studies by Leroy Huizenga in his intertextual study of the Gospel of Matthew. Huizenga describes Eco's theory as "a disciplined, determinative, historical reader-response approach that permits adequate consideration of the narrative dynamics and thus the phenomenon of Matthean allusion."¹⁴ Furthermore, I believe this approach can be adapted readily to any text in the whole of Scripture. While a thorough presentation of Eco's theory and Huizenga's appropriation of it is beyond the scope of this thesis, the following sections present the salient elements. Besides the work of Huizenga, several biblical scholars have been especially helpful. This review contains the salient elements

¹⁴ Huizenga, *New Isaac*, 22.

of Michael Stead's study of Zechariah, Benjamin Sommer's study of Deutero-Isaiah, and Jeffery Leonard's study of Psalms 78.

In the introductory chapter of this thesis, it was noted that the first condition for a translator to preserve an intertextual relationship is to identify that relationship. This is a complex task that has elicited many scholarly approaches, which may vary depending on the text being studied and the theology of the interpreter. Alkier explains that the task of investigating intertextual relations involves hermeneutical, methodological, and ethical challenges, which can be stated in terms of two questions: "Which text relations are to be considered, and how are they to be investigated?"¹⁵ Frow affirms the hermeneutical concern as he states, "The identification of an intertext is an act of interpretation."¹⁶ Carr affirms the methodological concern as he exhorts scholars to develop a more systematic approach to identifying intertexts, stating that there is a "mountain of intertextual associations...[and] one of the primary features dividing different schools of scholarship on the Hebrew Bible from each other is the extent to which scholars and groups of scholars presuppose quite different sets of intertextual relationships from each other...[therefore] more methodological reflection on the

¹⁵ Stefan Alkier, "New Testament Studies on the Basis of Categorical Semiotics," in *Reading the Bible Intertextually*, eds. Richard B. Hays, Stefan Alkier, Leroy A. Huizenga (Waco, TX: Baylor University, 2009), 242.

¹⁶ John Frow, "Intertextuality and Ontology," in *Intertextuality: Theories and Practice*, eds. Michael Worton and Judith Still (Manchester, UK: Manchester University, 1990), 46.

assumptions standing behind identification of intertextual connections [is needed].”¹⁷

Sharp affirms the ethical concern as she exhorts God’s people to attend to the multiple voices within Scripture.

It is a fundamental truth that no one voice can speak accurately or fully for all in the human community. When one voice is allowed to hold forth in monologue, others are necessarily silenced. It is ethically incumbent upon the people of God, therefore, to listen for multiple testimonies within Scripture as a means of honoring as many voices, lived experiences, and witnesses to the truth of God as we possibly can.¹⁸

The final section of this review of hermeneutical literature adds to the work of Huizinga, Stead, Sommer, and Leonard with insights from five other scholars analyzing intertextual relationships for specific biblical texts. This section focuses on the criteria these scholars used for identifying intertexts. Beetham develops criteria for Colossians, Christopher Hays discusses criteria for identifying intertexts from the Ancient Near East, Pyeon analyzes Job, Strazicich analyzes Joel, and Lyons analyzes Ezekiel.

Ideally, as we translators seek to identify and render intertextual relationships, our readers will be empowered to embrace--or free to ignore--these intratextual and intertextual connections and explore for themselves the meaning that emerges.

¹⁷ David M. Carr, “The Many Uses of Intertextuality in Biblical Studies: Actual and Potential,” in *International Organization for the Study of the Old Testament: Congress Volume Helsinki 2010*, ed. Martti Nissinen (Leiden, UK: Brill, 2012), 508.

¹⁸ Carolyn J. Sharp, *Wrestling the Word: The Hebrew Scriptures and the Christian Believer* (Louisville, KY: Westminster John Knox, 2010), 63.

Leroy Huizinga. The New Isaac: *Tradition and Intertextuality in the Gospel of Matthew* Huizinga, applying the theory of Umberto Eco in his intertextual study of the gospel of Matthew, develops a synchronic and diachronic text-oriented approach. His approach is especially helpful for Old Testament texts that are difficult to date or to attribute to a particular author. “[It] consists of two fundamental elements: the text and the socio-cultural encyclopedia within which the text was produced.”¹⁹ Rather than pursuing the intent of the author and his communication with his anticipated empirical readers, it pursues the *intent of the text* and the text’s communication with its postulated Model Reader.

The Model Reader possesses all the contextual assumptions intended by the text. Thus her cognitive environment includes the *encyclopedia* of social, cultural, historical, geographical, pragmatic, and textual information available to the Model Author when the text was produced.²⁰ She is aware of the conventions of internal design and structure of the texts as well as conventions of interactions with other texts. The Model Reader identifies the *intent of the text* by seeking the most coherent and economic reading of the text in light of the encyclopedia. The Model Reader’s focus on the intent of the text ensures that the empirical reader *intratextually* takes full account of the

¹⁹ Huizinga, *New Isaac*, 23, 37.

²⁰ Huizinga, *New Isaac*, 23. Eco’s conception of the socio-cultural encyclopedia is similar to the notion of cognitive environment posed by relevance theory. The cognitive environment applies to an individual reader at the moment of communication and the encyclopedia applies broadly to the culture in which the text was presumed to be produced. Only in these two sentences of this review do I explicitly apply relevance theoretical concepts to Eco’s theory, despite many other analogies.

dynamics of the text, but also *intertextually* takes account of the text's interactions with the other texts available to the encyclopedia. Bakhtin might describe the Model Reader as "the subjective consciousness of an individual [reader] belonging to some particular language group at some particular moment of historical time."²¹ Eco's focus on the text enables the empirical reader to consider fully the literary dynamics and multiple voices in the final form of the text, irrespective of any source, form, and redaction critical reconstructions a historically oriented critic may postulate.

The Socio-Cultural Encyclopedia

Huizinga describes the encyclopedia as "the treasury of all pieces of cultural knowledge, regardless of truth or significance....[It] registers all pieces of cultural knowledge: codes, rules, conventions, history, literature, truth claims, discourses, all the units that culture comprises; everything."²² Two overlapping frames constitute the encyclopedia: the common frame and the intertextual frame.²³ The common frame includes all socio, historical, cultural, religious, and geographical knowledge, and all rules for practical life that inform and enable one to perceive, comprehend, and act. The intertextual frame includes one's entire world of texts, her ways of reading, and her intertextual competence (recall Figure 1, The Textual Frame of Scripture). "Since texts

²¹ V. N. Voloshinov, V. N., Ladislav Matejka, and I. R. Titunik. *Marxism and the Philosophy of Language* (New York, NY: Seminar, 1973), 66.

²² Huizinga, *New Isaac*, 26-27.

²³ Eco, *The Role of the Reader*, 20-22.

and culture intertwine, the frames necessarily intersect.”²⁴ In this thesis, we refer to these as the common and the textual frames, respectively.²⁵

Distinctives of Eco’s Reader-Response Approach

Unlike some reader-response approaches, Eco respects the social and hermeneutical context at the time the text was composed; he does not give the empirical reader full control of the reading strategy. Huizinga summarizes,

Eco’s mature theory of literary interpretation concerns the *intentio operis*, the intention of the text, and its interaction with the socio-linguistic cultural encyclopedia within which it was produced. He holds this to be a *via media* between author-centered and more radical reader-response and deconstructive theories of interpretation.²⁶

Radical reader-response critics conceive of an implied reader who engages any number of contexts (or encyclopedias). Their implied reader may even completely isolate the biblical text from its original cultural environment, leaving the entire transaction between the Bible and the empirical reader.²⁷ Narrative critics, on the other end of the reader-response spectrum, are methodologically restricted to the “empirically observable data within the text, and not on the speculated intentions of the author, the hypothetical reconstructions of the historian, or the ideological agenda of

²⁴ Huizinga, *New Isaac*, 24, 37-38.

²⁵ These two frames form a critical distinction in my paratextual proposals.

²⁶ Huizinga. *New Isaac*, 23.

²⁷ Simon B. Parker, Stories in Scripture and Inscriptions: Comparative Studies on Narratives in Northwest Semitic Inscriptions and the Hebrew Bible (New York, NY: Oxford University, 1997), 4.

the reader.”²⁸ Eco’s Model Reader suggests a middle ground, and yet it is more determinative than either of these reader-response approaches. It is historical in that it interacts with encyclopedic data beyond the text, but only that which was in force at the time of the composition of the text. It is more determinative in that it constrains the implied reader to interpretative choices that cohere with that specific encyclopedia.

Eco’s approach differs from source and redaction critical approaches in that his theory attends to the final form of the text and is unconcerned with the hypothetical reconstruction of the text from possible sources and their various *Sitz im Leben*. However, it does require an understanding of the textual world available to the author at the time of composition in order to establish the encyclopedia.²⁹ It also demands rigorous historical and cultural investigation because it depends upon interaction with a particular socially, historically, temporally, and geographically located encyclopedia.³⁰ It benefits from synchronic methods, such as narrative and rhetorical criticism, because it sets the text in the center of the study and yet it recognizes that “the [empirical] reader is an active producer of information in the dynamic process of interpretation,” who reads “by taking recourse to the appropriate encyclopedia.”³¹

²⁸ Richard G. Bowman, “Narrative Criticism of Judges: Human Purpose in Conflict with Divine Presence,” in *Judges and Method: New Approaches in Biblical Studies*, ed. Gale A. Yee (Minneapolis, MN: Fortress, 1995), 20.

²⁹ Stead, *Intertextuality of Zechariah 1-8*, 12, 44. For example, Stead argues that the substance of Zechariah 1-8 was most likely composed in the late 6th century and “needs to be read in the context of a specifically identified extratextual reality ca. 519. B. C. E.” and in the literary context of the specific texts of the “former prophets” in circulation.

³⁰ Huizinga, *New Isaac*, 71.

³¹ Huizinga, *New Isaac*, 32.

The Author, Text, and Reader

The distinction between the empirical and Model readers and authors permits a clearer articulation of the roles of the author, text, and reader. The empirical authors are those real, flesh and blood people who composed the biblical text. Multiple empirical authors, each with their own encyclopedia, may have been involved in constructing the text. These authors stamp their texts with aspects of their personality, ideology, and expertise; their depth and bias of insight into personalities; and their literary style and textual world. Empirical readers are real readers, both ancient and contemporary. Empirical readers introduce their own encyclopedia, personality, ideology, expertise, reading strategy, and textual world as they seek to apprehend the intratextuality and intertextuality of the text.

The Model Author and Model Reader are both constructs of the empirical reader. In order to read the text as a coherent unity, the reader must *posit* a singular authorial mind—the Model Author—to explain that coherence.³² Robert Polzin’s characterization of the “Deuteronomist” provides a helpful description of The Model Author: “I use it heuristically to designate that imagined personification of a combination of literary features that seem to constitute the literary composition of the Deuteronomistic History. For me, the text creates the Deuteronomist’s features as much as it creates

³² Jerome T. Walsh. *Old Testament Narrative: A Guide to Interpretation* (Louisville, KY: Westminster John Knox, 2009), 8. Walsh uses the term “implied author.”

those of Moses.”³³ The Model Reader is the reader who understands perfectly and precisely the intention of the text articulated by the Model Author. The Model Reader has all the capacities, reading strategies, and socio-cultural and textual knowledge that the Model Author expects. She is constructed by the empirical reader out of clues in the text. The Model Reader thus operates with the specific encyclopedia presumed by the Model Author while the empirical reader operates with her own very different encyclopedia, unforeseen by the empirical author. The empirical reader may supplement her encyclopedia through additional exegetical research. Eco describes the Model Reader as one who efficiently and competently engages in interpretative cooperation with the text and the cultural encyclopedia it assumes, and makes successive inferences as she proposes topics, ways of reading, and hypotheses of coherence.³⁴ Huizenga further explains that

The Model Reader lies at the juncture where the linear manifestation of the text connects with the cultural encyclopedia in the most coherent and economic way possible, and good empirical readers are those who approximate the position of the Model Reader.³⁵

The diagram below identifies the various components of our model. Multiple empirical authors may have contributed to the biblical text. These authors were informed by various texts and traditions that constitute their individual encyclopedias.

³³ Robert Polzin. *Moses and the Deuteronomist: Deuteronomy, Joshua, Judges* (New York, NY: Seabury, 1980), 18. Polzin uses the term “implied author.”

³⁴ Umberto Eco, “Two Problems in Textual Interpretation,” in *Reading Eco, An Anthology*, ed. Rocco Capozzi (Bloomington, IN: Indiana University, 1997), 44; Huizenga, *New Isaac*, 34.

³⁵ Huizenga, *New Isaac*, 23.

The Model Reader forms conjectures of the intent of the biblical text and validates them through interactions with the appropriate encyclopedia. The empirical reader may intentionally interject aspects of her own intertextual and common frames, but to Eco, a good empirical reader avoids this in her attempt to approximate the position of the Model Reader. This interpretive approach thereby limits subjectivity by distinguishing the responses of the empirical reader from those of the Model Reader.³⁶

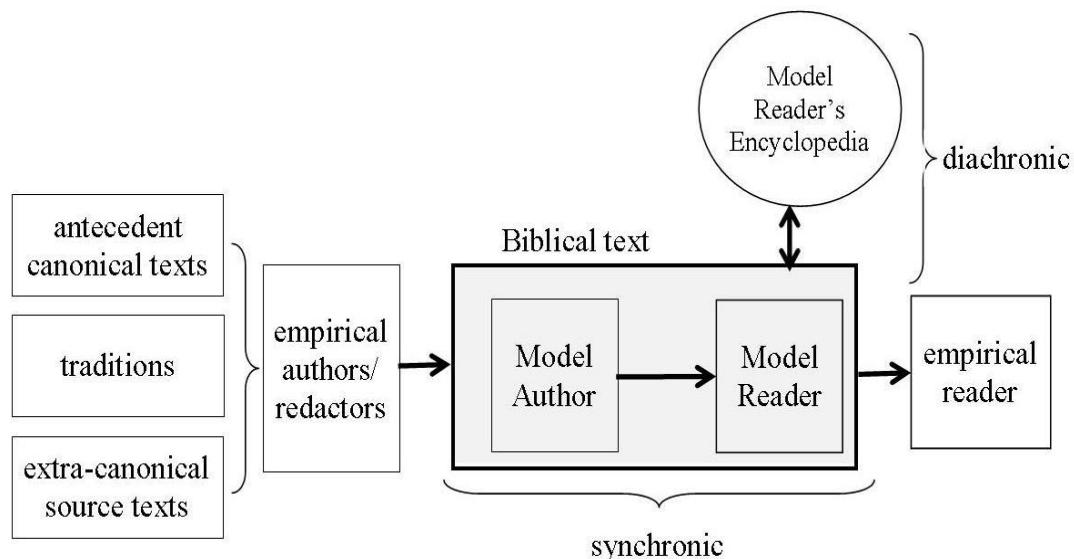


Figure 2: The Model Author and His Model Reader

As explained in Chapter Two, the voices in a text in Scripture indicate multiple consciousnesses. Huizinga's model can be extended easily to accommodate them. The Model Reader detects multiple voices, which reflect independent textual strategies and encyclopedias, and then she determines whether they should be merged into a

³⁶ Mark Allan Powell, "Narrative Criticism." In *Hearing the New Testament: Strategies for Interpretation*, ed. Joel B Green (Grand Rapids, MI: Eerdmans, 2010), 242-243.

monologic synthesis or remain unmerged in a dialogic tension. This concept is depicted in Figure 3 as a simple extension of Figure 2.

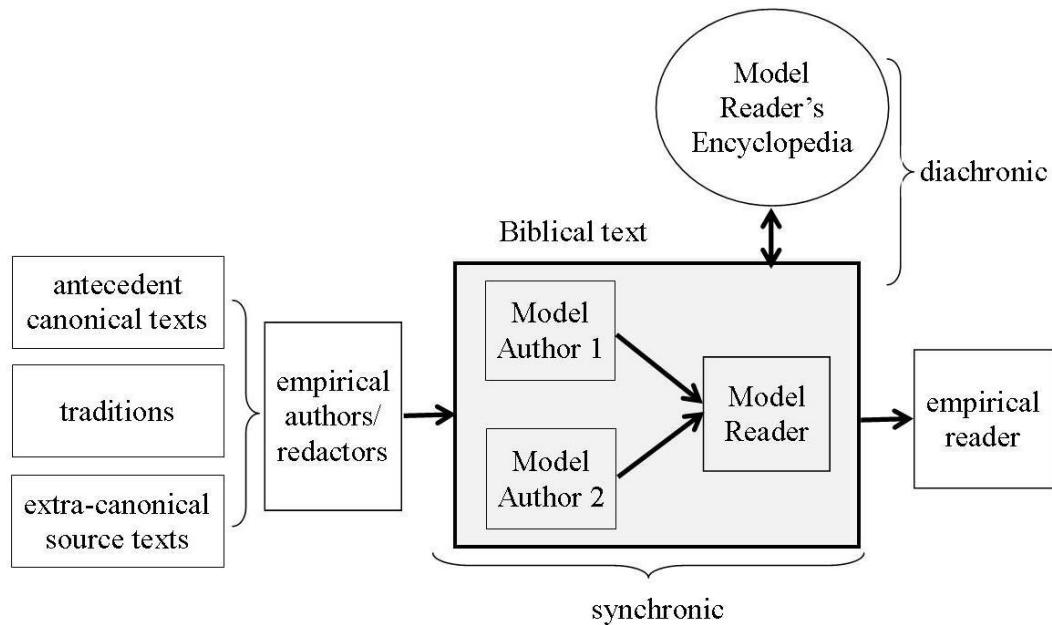


Figure 3: The Model Authors and Their Model Reader

The multiple voices, each represented by a Model Author, can be woven throughout the text, as some imagine occurs within the Pentateuch. Alternatively, it can occur in various blocks of text within the text, as some imagine occurs within Isaiah or Zechariah. Regardless of whether one assumed that each of these Model Authors represent a single empirical author, the interpreter must determine the encyclopedia in force at the time of composition. For example, one could use this approach to Isaiah by reading the entire book as a composition produced over a span of several centuries and yet preserved in a final form with literary unity, but with evidence of multiple

consciousnesses. The Model Reader would discern that each of these Model Authors (voices) was interacting with the encyclopedia in force at the time that their particular portion of Isaiah was being composed, and yet she could intratextually perceive the narrative and literary dimensions of the entire composition. The Model Reader may reconcile some of the theological ideas in Isaiah into monologic truths, and she may leave others unreconciled in a dialogic tension.³⁷

Huizinga's approach can also be applied to the more traditional view of Isaiah, which conceives of a book with a single 8th century empirical author and his audience. This single author miraculously reflects at least three somewhat independent voices, each with their own encyclopedia (pre-exilic, exilic, and post-exilic). The Model Reader positions herself solely within the 8th century encyclopedia and then discerns which texts refer to the 8th century context and which are directed to the 8th century readers about future activities of Israel and of God.

Benefits of the Eco/Huizinga Model for the Translator

Huizinga lists three benefits of Eco's model for biblical studies. First, the all-encompassing nature of the encyclopedia necessitates the consideration of all socio-cultural phenomena (texts, interpretative traditions, ways of reading, etc.) in the culture

³⁷ John E. Goldingay, *New International Biblical Commentary: Isaiah*, (Peabody, MA: Hendrickson Publishers, 2001), 2-7. Goldingay speaks of at least four human voices in Isaiah, throughout which the voice of Yahweh comes to us. He names these voices the Ambassador, Disciple, Poet, and Preacher. While he does not use the terminology of Eco or Bakhtin, his approach is to identify with a Model Reader who is cognizant of each voice's encyclopedia.

in which the text was produced. Second, it is concerned with the signs that constitute the text and thus it “begins where all interpretation must begin, with the black marks on the page.” Third, the concern for the intention of the text itself ensures that the narrative whole is taken seriously.³⁸ A redaction-critical approach, in contrast, fails to consider the narrative dimensions of the text and consequently neglects the cumulative force of potential allusions.³⁹ Eco makes a distinction between the *use* and the *interpretation* of a text. *Interpretation* apprehends the intent of the text as the Model Reader makes inferences out of the interactions between the text and the encyclopedia. *Use* concerns any other use of the text. The empirical reader cannot use a text or understand others’ use of it until she has first interpreted it. The reader must move from the text to author, not author to text. “With Eco’s model, it is indeed possible to do historical reconstruction, if one uses the text for that purpose. But the empirical author must be bracketed until the text is interpreted. The poetic function must precede the referential function.”⁴⁰

We can list other benefits. Fourth, this approach is somewhat determinative. It presumes limits on interpretative possibilities and thus provides a strategy of containment to limit the subjectivity of the reading in a methodologically defensible

³⁸ Huizinga, *New Isaac*, 24.

³⁹ Huizinga, *New Isaac*, 5.

⁴⁰ Huizinga, *New Isaac*, 72-73. An important distinction between Eco’s theory and narrative criticism is that the latter is solely based upon empirically observable textual data while Eco demands a reconstruction of the encyclopedia that the text presumes.

manner. Eco explains that some readings can be characterized as wrong if they were not construed by rules that our cultural history has not legitimated:

It is impossible to say what is the best interpretation of a text, but it is possible to say which ones are wrong. In the process of unlimited semiosis it is certainly possible to go from any one node to every other node, but the passages are controlled by rules of connection that our cultural history has in some way legitimated.

Before a text is produced, every kind of text could be invented. After a text is produced, it is possible to make that text say many things--in certain cases a potentially infinite number of things--but it is impossible--or at least critically illegitimate--to make it say what it does not say. Texts frequently say more than authors intended to say, but less than what many incontinent readers would like them to say.⁴¹

Fifth, the text functions as a coherent whole. The Model Reader is one who discerns the text's strategy and forms conjectures of the text's intent. She ensures these interpretative conjectures are valid by confirming they support the text as a coherent whole when read in light the appropriate encyclopedia. However, coherence does not preclude dialogic tension. The Model Reader may recognize intertwined voices merged into a single voice or left unmerged:

Independent of any alleged intention of the author is the intention of the text. But a text exists only as a physical object, as a Linear Text Manifestation. It is possible to speak of text intentions only as the result of a conjecture on the part of the reader. The initiative of the reader basically consists in making a conjecture about the text intention. A text is a device conceived in order to produce its Model Reader. Such a Model Reader is not the one who makes the only right conjecture. A text can foresee a Model Reader entitled to try infinite conjectures. But infinite conjecture does not mean any possible conjecture.

How to prove that a given interpretative conjecture is, if not the only right one, at least an acceptable one? The only way is to check it upon the text as a coherent whole: any interpretation given of a certain portion of a text can be

⁴¹ Umberto Eco. *The Limits of Interpretation* (Bloomington, IN: Indiana University, 1990), 148.

accepted if it is confirmed, and must be rejected if it is challenged, by another portion of the same text. In this sense the internal textual coherence controls the otherwise uncontrollable drift of the reader.⁴²

Sixth, it can be used throughout the Bible, but is flexible enough to accommodate the unique challenges found in each book, such as compositional history, genre, language, or canonical form.

Seventh, the model assumes that a coherent interpretation is generated economically.⁴³ The Model Reader can make conjectures with the expectation that the textual signs guide the reader to a coherent reading of the text's intent as economically as possible.

Criteria for Perceiving Intertexts

The Model Reader can perceive the text is pointing to a particular intertext and can correctly infer if that potential intertext will guide the interpretation of the text. Huizinga states that, "A text may intend the Model Reader to actualize specific intertextual references...[and] makes inferential walks into the encyclopedia to determine if actualizing a piece of cultural knowledge helps make sense of the text."⁴⁴

⁴² Eco, *The Limits of Interpretation*, 148-149.

⁴³ Dan Sperber and Deirdre Wilson, *Relevance: Communication and Cognition*, 2nd ed. (Oxford, UK: Blackwell, 2008), 260-261. This benefit is consistent with Sperber and Wilson's second principle of relevance: "Every act of ostensive communication communicates a presumption of its own optimal relevance." In other words, a coherent text presumes it is communicating something its receptor should know in a manner sufficiently economical that they will receive it.

⁴⁴ Huizinga, *New Isaac*, 58.

He believes that the criteria developed by Richard Hays for recognizing echoes are the most useful for biblical texts,⁴⁵ but Huizenga revamps them in light of Eco's model.⁴⁶

Hays' criteria may be summarized in the following way:

1. Availability: The source text must be available to both the author and his original audience.
2. Volume: There is a significant degree of explicit repetition of words or syntactical patterns, and these are further affirmed by a degree of distinctiveness, prominence, or popular familiarity with the precursor text. Volume is an indication of a textual relationship between the marker and the marked.
3. Recurrence: Paul indicates he considered a passage to be of particular importance by quoting or alluding to it several times. Recurrence is an indicator of the author's tendency to use a particular passage, range of passages, text, author, etc.
4. Thematic Coherence: The alleged allusion thematically fits well into Paul's argument and its images and ideas provide further illumination to Paul's argument.

⁴⁵ Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University, 1989), 29-32. Hays' distinguished between echoes and allusions and developed his criteria specifically for echoes. Huizenga defined echoes and allusions differently and applies a modified version of Hays' criteria to allusions. To Huizenga, echoes are "effect created by the allusion on the Model Reader." Huizenga, *New Isaac*, 62.

⁴⁶ Huizenga, *New Isaac*, 63.

5. Historical Plausibility: It is plausible that Paul intended the meaning effect provided by the echo and it is also plausible that his audience could have understood it.
6. History of Interpretation: “The readings of our predecessors can both check and stimulate our perception of scriptural echoes in Paul...this test is a possible restraint against arbitrariness.” This criterion is useful to affirm a proposed echo, but should rarely be used to exclude a possible echo identified by the other criteria.
7. Satisfaction: Despite all the other criteria, it is important that the echo illuminates the surrounding discourse and produces for the reader a satisfying account of the effect of the intertextual relation.

Huizinga retains all seven of these criteria, but modifies them by expanding them to include the extrabiblical texts, traditions, and perceptions present in the encyclopedia at the time of composition. The notion of the socio-cultural encyclopedia renders the criterion of *availability* to be the decisive criterion, and it elevates the importance of the criterion of *historical plausibility* because it now explicitly considers “what might have been intended and grasped by first-century figures.”⁴⁷

⁴⁷ Huizinga, *New Isaac*, 63-65.

Michael R. Stead. The Intertextuality of Zechariah 1-8

Stead offers several insights relevant to this thesis. Although he makes no mention of Eco, the similarities between his approach and Huizenga's helped me see how Eco can be applied to some of the most hermeneutically challenging of any texts in Scripture—the Old Testament prophets. However, unlike Huizenga, he sought to understand the unique methods for interacting with other texts used by the biblical author under study and thus developed a customized set of criteria for detecting Zechariah's intertexts.

Stead approaches Zechariah 1-8 in terms of a “contextual” intertextuality, which is constituted by “twin contexts” -- the historical and literary. These two contexts are analogous to Eco's *common* and *intertextual* frames, the two components of the socio-cultural encyclopedia. Stead seeks to determine the date of composition to begin to understand the scope of these two contexts. Regarding the historical context, he argues that Zechariah “needs to be read in the context of a specifically identified extratextual reality ca. 519 B.C.E.”⁴⁸ Regarding the literary context, he states that “a synchronic account of how the text of Zech 1-8 operates...must be based upon a (diachronic) awareness of the possible intertexts which were in circulation at the time of composition.”⁴⁹ He infers from Zech 1.4; 7.7, 12 that this includes the writings of the

⁴⁸ Stead, *Intertextuality of Zechariah 1-8*, 12.

⁴⁹ Stead, *Intertextuality of Zechariah 1-8*, 28-29.

former prophets.⁵⁰ This literary context is especially important because Zechariah is a “highly allusive text...[in which] meaning cannot lie solely within the that text alone, because the meaning is only produced by reading that text against its intertexts.”⁵¹

Stead, like Huizenga, also takes great care to analyze the text *intratextually*, both in terms of structure and possible text-internal allusions. Stead provides an additional important insight as he demonstrates that intratextual allusions can influence the significance of intertextual allusions. In chapters 7-8, he observes several “self-referential allusions which pick up the imagery and vocabulary of earlier chapters.” He argues that these function “to entwine tightly the message of these blocks of material” and so that “the intertexts of Zech 7-8 can nuance the meaning of Zech 1-8 as a whole.”⁵²

Stead offers a well-developed methodology for detecting textual reuse. He recognizes that “individual authors may have characteristic and distinct ways of re-using other texts, [so] we need to pursue a method which is sensitive to a given author’s practice.”⁵³ He surveyed approaches of other scholars and noted varied and sometimes competing methodologies. Some focus on the possibility of a “thematic allusion,” irrespective of evidence of shared vocabulary. Others focus on “verbal-repetition,” but

⁵⁰ “Do not be like your ancestors, to whom the former prophets proclaimed, ‘Thus says the LORD of hosts,’” (Zech 1.4a).

⁵¹ Stead, *Intertextuality of Zechariah 1-8*, 25.

⁵² Stead, *Intertextuality of Zechariah 1-8*, 63,

⁵³ Stead, *Intertextuality of Zechariah 1-8*, 31.

are restricted to words or phrase that are unique to both Zechariah and the postulated intertext. Stead felt that each of these approaches unnecessarily eliminates good candidates and therefore he chose a third approach. He examined five commonly accepted examples of reuse, observed from these examples three specific ways that Zech 1-8 reused texts, and then developed a method for textual reuse. From these examples, he observed that Zechariah rarely quoted clause-for-clause or word-for-word, but freely adapted the antecedent text. He summarized his observations as follows:

1. *Loose Quotation*: “Not only does Zechariah adapt tense and person (singular/plural), but he also substitutes *cognate forms* . . . and *synonyms*.”
2. *Multiple Sources*: “Zechariah interweaves multiple source texts into one new composite picture.”
3. *A Variation on a Theme (Reworking and Extending a Metaphor Across a Passage)*: “Zechariah does not copy a source text word-for-word, but instead takes enough of its words/themes/metaphors to ensure the reader will hear echoes of the original.”⁵⁴

From these observations, Stead concluded that he needed a method that can identify intertexts connected any of these ways. He also distinguishes between instances in which Zechariah alludes to a common theme from the “general text” of the Hebrew Bible, or to a “specific text.” From Stead’s example, we have more evidence that an approach for detecting reuse should be customized for each biblical author, which is obviously beyond the scope of this thesis. Nevertheless, the translator should

⁵⁴ Stead, *Intertextuality of Zechariah 1-8*, 37.

be wary of commentators who borrow from other sets of criteria, and seek to understand how a specific author reuses texts.

Stead characterizes Zechariah as a gapped text and states that its intertexts serve two interpretative functions. First, they help fill the gaps and second, they import additional layers of meaning as they draw implications that are not explicitly present in the Zechariah text.⁵⁵ These two functions are features of literary allusion, which are explained further in the section which reviews of works of literary theory.

Benjamin Sommer. A Prophet Reads Scripture: Allusion in Isaiah 40-66

Sommer offers several other insights relevant to this thesis. He clearly distinguishes *form* of textual reuse from *purpose*. Forms of the use of older materials include explicit citation, implicit reference, and inclusion. The notion of explicit and implicit reference is more helpful than Hays' spectrum of intertextual reference: quotation, allusion, echo.⁵⁶ First, quotations and allusions are not mutually exclusive. Quotations may function allusively or non-allusively (see review of Perri, below). Second, quotations are not necessarily explicitly marked. It is often difficult to determine if indeed something is being quoted, and if so, the context of the quoted text.⁵⁷ A quotation may be explicitly

⁵⁵ Stead, *Intertextuality of Zechariah 1-8*, 259.

⁵⁶ Hays, *Echoes of Scripture*, 23.

⁵⁷ Richard L. Schultz. *The Search for Quotation: Verbal Parallels in the Prophets* (Sheffield: Sheffield Academic, 1999), 222-227. He argues that quotes are identified based on two criteria: (1) *verbal and syntactical correspondence* and (2) *contextual awareness, including interpretative use*. He observes that the context of the quoted text may be explicitly marked with a formula or an appended explanatory comment, such as John 10.34-35 (225 fn40).

marked by use of a formula to indicate reference to an antecedent text. Examples include: “As it is written in the Torah of Moses (1 Kgs 2.3, Ezra 3.2, 2 Chr 23.18),” “the book of the Torah of Yahweh (2 Chr 17.9),” “as is written in the Torah (Neh 10.34(35)),” “the Book of the Wars of Yahweh (Num 21.14),” and “it is written in the book of Jashar (2 Sam 1.18).” An author may use a formula to indicate he is re-using another text but without identifying the text. Isaiah writes “See, it is written before me: I will not keep silent, but I will repay (Isa 65.6),” but gives no indication of the text of reference.

In implicit reference, markers such as borrowed vocabulary (of any length) or images point the reader to the antecedent text, with the assumption that the reader is familiar with them.

Sommer identifies a third form of reuse, which he calls “Inclusion,” and I refer to as borrowing. This should be distinguished from a “parallel passage.”⁵⁸ Unlike parallel passages, included (borrowed) passages embody a block of text, with some variation, that an author intentionally incorporated in a new context in order to create a new work. The author presumes his audience is familiar with the context of the included passage. Parallel passages, in contrast, are independent renderings. The author of a parallel passage may not even be aware of the parallel text and certainly does not presume it is part of his audience’s textual frame of reference.

⁵⁸ Sommer does not mention “parallel passages.” The contrast between these two terms are my own.

Sommer mentions several purposes of textual reuse, which may present themselves in any of the forms mentioned above. He lists three clear non-allusive purposes of textual reuse: exegesis, revision, and polemic.⁵⁹ I have subsumed these into a general category of intertextual dialogue, which I call ‘exegesis’. When an author un-allusively dialogues with another text, he somehow is either using it to draw upon its authority or proposing a new or clearer reading of the antecedent text as he comments on it, explains it, revises it, reverses it, argues with it, reformulates it, or applies it. ‘Exegesis’ is the author’s way of impacting the meaning of the antecedent text, while allusion impacts the meaning of the text at hand.⁶⁰ He helpfully discusses these in terms of Ben-Porat’s four-step process of actualizing an allusion: (1) a marker is recognized, (2) the referent text is identified, (3) the interpretation of the alluding text is modified, and (4) the allusion radiates out to contiguous allusions (see review of Ben-Porat, below, for a fuller explanation.). The final two steps to actualizing an exegetical text are somewhat different from an allusive text. In the third step, the reader determines how the later texts affects the earlier text, and in the fourth step, the reader searches for further implications about the differences and why the author is re-contextualizing the earlier text.⁶¹

⁵⁹ Sommer, *A Prophet Reads Scripture*, 22-31.

⁶⁰ In the mind of the reader, exegesis and allusion may impact the meaning of both texts.

⁶¹ Sommer, *A Prophet Reads Scripture*, 24-25.

The New Testament frequently *explains, reverses, or applies* Old Testament passages. In Jesus' argument with the Sadducees in Mark 12.26, he appealed to the Torah but used it to offer a new explanation for the resurrection. Jesus argues that Yahweh is the God of the living, just as Yahweh continues to be the God of Abraham, Isaac, and Jacob. Even though these three patriarchs had experienced physical death, Yahweh continues to be their God.⁶²

And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is God not of the dead, but of the living; you are quite wrong (Mark 12.26-27).

In John 8.12-18, Jesus defends his testimony before the Pharisees by applying Deut 17.6 and 19.5 to his situation, but he revises it by stating that Yahweh, “the Father,” is his second witness. The Torah does not modify the interpretation of the text in John as is required in an allusion.

Sommer compares *explanatory* dialogue with a *revision* dialogue through several examples. Dan 9.2 explains what the “seventy years” meant in the prophecy of Jeremiah.⁶³ Deut 15.12-18 revises Exod 21.2-6 and Chronicles revises the historical perspective of the history stated in Samuel and Kings. Sommer states that the author of the revised text perceives that the antecedent text no longer serves any practical role, but an explanatory dialogue permits the antecedent text to retain its full authoritative position.⁶⁴

⁶² Sommer, *A Prophet Reads Scripture*, 23.

⁶³ Sommer, *A Prophet Reads Scripture*, 23.

⁶⁴ Sommer, *A Prophet Reads Scripture*, 26-27.

Sommer observes that one biblical text may *argue* against another biblical text. For example, the Torah teaches that God punishes children for the sins of their parents (Exod 20.5-6; 34.6-7; Num 14.18; Deut 5.9-10), but later writers abandoned this notion of trans-generational punishment. Joel 2.12b states: “Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing.” Deut 7.9-10 appears to not only abandon it, but to explicitly contradict it, asserting that God punishes the sinner directly and does not delay punishment.

Know therefore that the LORD your God is God, the faithful God who maintains covenant loyalty with those who love him and keep his commandments, to a thousand generations, and who repays in their own person those who reject him. He does not delay but repays in their own person those who reject him (Deut 7.9-10).

Sommer also adopts Ben-Porat’s very helpful notion of markers and marked elements. He observes that the alluding texts often contain multiple markers evoking a single text, and also that the evoked text may contain several marked elements. Unfortunately, as Sommer points out, many scholars focus on connecting allusion markers and marked elements and tend to overlook correspondence between whole sections of text.⁶⁵ In fact, the identification of some allusions is justified by the presence of several potential markers, none of which alone would indicate an allusion. For example, Sommer identifies the many markers in Isa 58.1-11 that point to many marked elements in Mic 3.5-12. These textual elements include similar vocabulary, sound play,

⁶⁵ Sommer, *A Prophet Reads Scripture*, 35-36.

themes of hypocrisy, and the motif of light and darkness.⁶⁶ Sommer provides another example with Deutero-Isaiah's allusion to Jeremiah.⁶⁷

Can a girl forget her ornaments, or a bride her attire? Yet my people have forgotten me, days without number (Jer 2.32).

But Zion said, “The LORD has forsaken me, my Lord has forgotten me.” Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you. See, I have inscribed you on the palms of my hands; your walls are continually before me. Your builders outdo your destroyers, and those who laid you waste go away from you. Lift up your eyes all around and see; they all gather, they come to you. As I live, says the LORD, you shall put all of them on like an ornament, and like a bride you shall bind them on (Isa 49.14-18).

The vocabulary found in Jeremiah's single question is spread out over five verses in Isaiah. The markers of “forgetting” and “ornaments” help extend the alluded text to verse 18. By juxtaposing these two passages, “one senses that YHWH denies abandoning his people, even though they forgot Him in Jeremiah's day—indeed, YHWH would no sooner forget them than a woman would forget her child.” Yahweh promises that Zion will have children with whom to adorn herself. The metaphor of a woman with adornments is replaced with the more tender metaphor of a nursing mother and her

⁶⁶ Sommer, *A Prophet Reads Scripture*, 76-78.

⁶⁷ Sommer, *A Prophet Reads Scripture*, 37. This example highlights an important ideological and theological issue. It presumes the existence of a post-exilic book titled, “Deutero-Isaiah,” as distinct from a “Proto-Isaiah,” since Isaiah Ben-Amoz, the assumed author of Isaiah, lived prior to the writings of Jeremiah and over a hundred years prior to the exile.

infant.⁶⁸ This allusion would be difficult for the reader to identify if the cross-reference indicated the markers rather than the entire evoked text.

Sommer finds Hays' seven criteria to be a useful starting point for identifying allusions in Deutero-Isaiah; however, he argues that "the critic must seek to be reasonably sure that a similarity does not result from the common use of an Israelite or ancient Near Eastern literary *topos* (e.g., the lament genre or the royal oracle.)"⁶⁹ He avoids analyzing verbal parallels that scholars have no good reason to believe the author had access to the potential intertext, for similarities may result from their common message and historical settings, or from the usage of word clusters popular among writers in a particular literary setting.⁷⁰

Sommer observes stylistic features in Deutero-Isaianic allusion, which are useful to help identify genuine cases of allusion, rather than simply using stock prophetic language.⁷¹ One of these features is the "split-up pattern," in which the author takes a phrase from an intertext and splits it into two parts and separates it by several words or even verses. He speculates that this technique creates a sense of anticipation: "Hearing the first half of an older phrase might have created a sense of anticipation....[and] to

⁶⁸ Sommer, *A Prophet Reads Scripture*, 33. If the interpreter or translator considers Isaiah as a unified pre-exilic document, then the allusion would be analyzed in the chronologically reverse direction. Regardless, as for all contextual intertexts, these two texts should be cross-referenced bilaterally.

⁶⁹ Sommer, *A Prophet Reads Scripture*, 219-220 n12.

⁷⁰ Sommer, *A Prophet Reads Scripture*, 36.

⁷¹ Sommer, *A Prophet Reads Scripture*, 35.

help them identify cases of reliance on older material.”⁷² Split-up patterns may offer further evidence of allusion, by using words that break up the phrases as markers. Consider the allusion in Isaiah 40 to Psalms 82. Isaiah 40 is speaking of God’s sovereign rule over world leaders, which he compares sarcastically to a carved idol who needs a special workman to ensure it neither rots nor topples over (40.19-20). The author alludes to Psalm 82; a psalm in which the sovereign God presents his verdict on unjust rulers. By evoking this psalm, the author assures the captive Jews that they, too, can expect God’s deliverance. The psalm contains two marked elements, one of which Isaiah splits and separates. Psalm 82.5c “All the foundations of the earth are shaken (*môṭ*)” is split-up into Isa 40.20d “to set up an image that will not topple (*môṭ*).” and 40.21.c “from the foundations of the earth?” Between these two expressions Isaiah points to the Psalm by the additional markers of “know (*yāda*)” and “understand (*bîn*).”⁷³

They have neither knowledge nor understanding, they walk around in darkness;
all the foundations of the earth are shaken. (Ps 82.5).

²⁰ As a gift one chooses mulberry wood —wood that will not rot— then seeks out a skilled artisan to set up an image that will not topple. ²¹ Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? (Isa 40.20-21).

⁷² Sommer, *A Prophet Reads Scripture*, 69.

⁷³ Sommer, *A Prophet Reads Scripture*, 122-124.

Jeffery M. Leonard. "Identifying Inner-Biblical Allusions: Psalm 78 As a Test Case"

Biblical authors used other texts for various purposes, and these purposes developed over the history of biblical interpretation in ancient Israel. Leonard notes that the task of categorizing these purposes must be preceded by "determining how textual allusions are to be confidently identified in the first place, and then evaluated in terms of their direction of dependence."⁷⁴ He had observed the substantial disagreement that Psalm 78 has generated among its commentators over the nature of interaction between it and other biblical texts. Some maintained that it relied on Pentateuchal sources, others denied any such connections, and others suggested that the Pentateuch was influenced by the Psalms. He therefore considered this psalm to be an apt proving ground to test his principles for guiding the scholar to test textual interconnections.⁷⁵ He notes that "a passage with a citation presents a stronger candidate for allusion than a passage without;"⁷⁶ however, for less explicitly marked textual connections, he proposes eight principles as methodological guidelines,⁷⁷ some of which I have supplemented with my own explanatory comments:

⁷⁴ Jeffery M. Leonard, "Identifying Inner-Biblical Allusions: Psalm 78 as a Test Case," *JBL* 127, no.2 (2008), 242.

⁷⁵ Leonard, "Identifying Inner-Biblical Allusions," 244-245.

⁷⁶ Leonard, "Identifying Inner-Biblical Allusions," 246.

⁷⁷ Leonard, "Identifying Inner-Biblical Allusions," 246-257.

1. Shared language is the single most important factor in establishing textual connection. This principle, along with the following three, are means to establish the volume of the evoked text.
2. Shared language is more important than non-shared language. He notes that the use of unique or idiosyncratic language may merely be a reflection of the author's creativity or writing style. The author may be intentionally reshaping the intertext of his own purposes.
3. Shared language that is rare or distinctive suggests a stronger connection than does language that is widely used.
4. Shared phrases suggest a stronger connection than do individual shared terms.
5. The accumulation of shared language suggests a stronger connection than does a single shared term or phrase. This principle is similar to Hays' criterion of recurrence.
6. Shared language in similar contexts suggests a stronger connection than does shared language alone. This principle is similar to Hays' criterion of thematic coherence.
7. Shared language need not be accompanied by shared ideology to establish a connection. This principle offers a corrective to the criterion of thematic coherence, as it notes that sometimes authors "push the allusions in new and unexpected directions," as they differ or even subvert a previous position. Christopher Hays' observed this

phenomenon in intertextual relationships with the extracanonical literary of the Ancient Near East (see review of C. Hays below).

8. Shared language need not be accompanied by shared form to establish a connection. Biblical authors often operated in different Sitz im Leben than the authors of their intertexts, and therefore may use those texts even though they are part of a very different genre. In fact, common form could actually point away from an intentional allusion.

Leonard further noted that even after determining a textual interrelationship, the chronological direction of dependence still may be unclear:

When one text is obviously later than another, as, for example, in NT allusions to passages in the Hebrew Scriptures, the direction of allusion is easily ascertained. When dealing with passages in the Tanak, however, it is rarely possible to establish so definitively the priority of texts, especially since demonstrably early texts often contain later, secondary elements.⁷⁸

This leads one to infer that Hays' criterion of availability is not prerequisite to identifying an allusive relationship, but is only needed to determine which text is evoking which. Leonard suggests a series of fundamental questions to guide the scholar in this task. These questions can assist the interpreter in establishing the socio-cultural encyclopedia, as described by Huizenga. His six questions are:

1. Does one text claim to draw upon another? Often texts in the Hebrew Scriptures cite other texts. For example, Neh 8.13-15 cites the instructions for Sukkoth written in the Torah and Dan 9.2 cites the scrolls

⁷⁸ Leonard, "Identifying Inner-Biblical Allusions," 257.

written by Jeremiah. Psalms 78.2-3 cite the “mysteries from the past . . . that our fathers have passed down to us (HCSB).”

2. Are there elements in the texts that help to fix their dates? These are textual features such as orthography, morphology, syntax, vocabulary, content, etc., that may help the scholar narrow the possible range of dates for the composition.
3. Is one text capable of producing another? The scholar must determine if the intertext has sufficient breadth and depth to help generate the text. For example, it is unlikely that the numerous brief and oblique references to events identified in Psalm 78 could have spawned the longer narratives, but rather that the narratives were sources for this Psalm.
4. Does one text assume the other? Is it evident that the biblical author assumed his readers were familiar with the intertext? Usually this is evident when small textual markers tacitly evoke a larger narrative.
5. Does one text show a general pattern of dependence on other texts? Does one text indicate a general pattern of borrowing, or one author demonstrate a habit of borrowing?
6. Are there rhetorical patterns in the texts that suggest that one text has used the other in an exegetically significant way? Does the author demonstrate a particular stylistic signature for indicating the presence of a deliberate allusion that somehow reshapes, explains, reverses, or fulfills the antecedent text?

From Leonard's argument, I have deduced a seventh important question,

7. Does a diachronic reading in one direction make more sense than in the other direction? He explains that one can read Jonah as a satire on Joel's oracle, but it is quite unconvincing to read Joel to be dependent on Jonah.⁷⁹

Other Approaches to Identifying Intertextual Relationships

This section is primarily limited to summarizing and reflecting on how some other scholars identify intertextual connections. Most of them describe their criteria in terms of the standard established by R. Hays. C. Beetham's work is centered on Colossians, C. Hays' work is centered on echoes of Ancient Near Eastern extracanonical texts, and the remaining are centered on Old Testament texts: Pyeon on Job, Strazicich on Joel, and Lyons on Ezekiel.

Christopher A. Beetham. Echoes of Scripture in the Letter of Paul to the Colossians
Beetham adopts Hays' view that quotation, allusion, and echo can be viewed along a spectrum of intertextual reference,⁸⁰ but he proposes precise, mutually exclusive definitions that enable him to categorize each potential reference.⁸¹ He develops a set

⁷⁹ Leonard, "Identifying Inner-Biblical Allusions," 262. Refer to Uriel Simon, *Jonah*. JPS Bible Commentary (Philadelphia, PA: Jewish Publication Society, 1999), xxxix for a discussion on the echoes of the prophet Joel in the words of the king of Ninevah.

⁸⁰ Hays, *Echoes of Scripture*, 23.

⁸¹ Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, 15-36.

of criteria for identifying allusions, and a slightly truncated set for identifying echoes. His criteria are clearly influenced by those proposed by Hays, but he describes them more fully and he helpfully divides them into two tiers: *essential* and *confirmatory*. We survey his criteria and briefly compare them with those proposed by Hays', but space does not require a full analysis of the differences.

Beetham's essential criteria for allusions include (1) *Availability*, (2) *Word Agreement OR Rare Concept Similarity*, and (3) *Essential Interpretative Link*. Criterion 2 is similar to Hays' criterion of *Volume*, but is more precisely defined and is presented in terms of two features of volume: verbal correspondence and rare concept. Criterion 3 only applies to allusions, because in Beetham's view of echoes, biblical authors do not intend for their audience to identify them and thus cannot be essential for interpretation. Beetham's confirmatory criteria for allusions and echoes include: (4) *Scholarly Assessment*, (5) *Old Testament and Jewish Interpretive Tradition*, (6) *Other Verified References in the Pauline Corpus*, and (7) *Thematic Coherence*. Beetham's criteria 4 and 5 seem to be a more detailed version of Hays' *History of Interpretation*. His criterion 6 is comparable to Hays' *Recurrence*. His criterion 7 is comparable to Hays' *Thematic Coherence* and *Satisfaction*. Beetham does not have a criterion that correlates to Hays' of *Historical Plausibility*; however, it seems that this may be a valuable confirmatory criterion to add to his truncated set of criteria for echoes.

Hays and Beetham also differ on their approach to quotations. While Hays makes it clear that quotations may be used either allusively or non-allusively,⁸² Beetham considers allusions and quotations to be mutually exclusive. He differentiates them by the number of words, “[A quotation is] an intentional, explicit, verbatim or near verbatim citation of a former text of six or more words in length,” (or less, if marked with a quotation formula).⁸³

While Beetham generally offers precise distinguishing definitions, he equates the terms *quotation* and *citation*,⁸⁴ despite the normal usage of these terms.⁸⁵ There are numerous examples in Scripture of citations without quotations, as well as quotations without citation. Citation is an explicit reference to another text, speaker, or author. Biblical authors cite to ensure his audience knows its source. A quotation, on the other

⁸² Hays writes, “Paul’s overt allusions and quotations can be explored by using the same interpretative strategies ordinarily appropriate for subtler echoes, because Paul’s citations of Scripture often function not as proofs but as tropes: they generate new meanings by linking the earlier text (Scripture) to the later (Paul’s discourse) in such a way as to produce unexpected correspondences, correspondences that suggest more than they assert.” Hays, *Echoes of Scripture*, 24. See the review of Carmela Perri, who explains how quotations may be used either allusively or non-allusively.

⁸³ Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, 16-17.

⁸⁴ Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, 15.

⁸⁵ Billie Jean Collins, Bob Buller, and John F. Kutsko. *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*. Second edition, (Atlanta: SBL, 2014), 5-6, 16. The *Handbook* provides some clear examples of normal usage. For example, in its article regarding the author’s responsibility for verifying quotes, it states “Primary and ultimate responsibility for fact-checking and for verification of quotations (including primary-text references) lies with the author. This includes ensuring that bibliographic citations are accurate, complete, and in proper form and that quotations are accurate not only verbally but also in orthography and punctuation.” As another example, the *Handbook* states: “Block quotations should conclude with punctuation, followed by the citation in parenthesis.”

hand, is a block of words that are ostensibly taken from another specific source but is used as the speaker's words.⁸⁶ Quotations often are not explicitly marked.

Daniel cites Jeremiah without quoting him, "I, Daniel, perceived in the books the number of years that, according to the word of the LORD to the prophet Jeremiah, must be fulfilled for the devastation of Jerusalem, namely, seventy years (Dan 9.2)." Jesus cites Moses, "See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them (Mark 1.44)." Later in Mark, Jesus cites the book of Moses and quotes Exod 3.6, "And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob' (Mark 12.26)?"

Sometimes biblical authors explicitly marked their quotation by use of a formula such as, "It is written (Gal 4.27)," or "But what does the Scripture say (Gal 4.30)?" or "Therefore it says (Eph 4.8)." They may cite within a formula, "As it is written in the prophet Isaiah (Mark 1.2)."

Christopher B. Hays. Echoes of the Ancient Near East? Intertextuality and the Comparative Study of the Old Testament

Hays focuses on echoes in Scripture from the extra-canonical texts of the Ancient Near East. He believes it is feasible that R. Hays' model is a useful starting point for an

⁸⁶ M. V. Fox, "The Identification of Quotations in Biblical Literature," ZAW 92 (1980), 417.

intertextual comparative method since Hays' model is non-generic, i.e., Paul's letters are not of the same genre as the scriptural texts that they echo. The following summarizes his reflections on how each of Hays' criteria would need to be adapted.

Availability

Hays urges the comparativist to keep a very open mind about the availability of influences. He explains:

This is of course the great differentiating factor between Hays's project and the one I am proposing. Whereas New Testament scholars can quite safely assume that the authors of their texts had access to most or all of the Old Testament, Old Testament scholars must always proceed cautiously in assuming what cultural knowledge was possessed by Israelite and Judean authors.⁸⁷

Volume

The linguistic gaps between the cultures present a significant challenge to identifying "loud" voices; however, there are some instances in which other voices from the ANE are explicitly announced. C. Hays observes that there are rather explicit examples of Scripture reflecting Assyrian rhetoric or Syro-Palestinian theology. However, most potential voices are faint and implicit, and they may be marked by a

⁸⁷ Christopher B. Hays. "Echoes of the Ancient Near East? Intertextuality and the Comparative Study of the Old Testament," in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hays*, eds. Richard B. Hays, J. Ross Wagner, Christopher Kavin Rowe, and A. Katherine Grieb (Grand Rapids: Eerdmans, 2008), 36.

somewhat mysterious initial reading which can be clarified in a second reading after the intertext has been identified (See Riffaterre, below).

Recurrence or Clustering

This is a useful corroborating criterion, especially in sections of the Old Testament where the Bible's relationship to ANE patterns is extensive; however, he cautions the exegete to not limit her purview to instances of generic similarity. He also cautions against harmonizing disparate voices, such as the various treatments of Cyrus, and instead seek to understand how each biblical author transpose Cyrus in their writings.

Thematic Coherence

C. Hays cautions that Old Testament comparativists must employ this criterion carefully, because biblical authors often adopted foreign forms and themes precisely to subvert them, thereby indicating an *inverse* thematic coherence.

Historical Plausibility

This criterion, along with availability, forces the scholar to take seriously the biblical authors' "historical situatedness." This is where the Huizenga/Eco's notion of the socio-cultural encyclopedia serves the interpreter very well as it explicitly considers the reading practices and all that might have been intended and grasped by audience at the time of the composition.

History of Interpretation

The field of comparative studies is too new to offer much historical interpretative insight; however, there is a long history of the study of intratextual echoes, and these traditional readings need to be supplemented by new insights.

Satisfaction

This is a personal and subjective criterion, and is best understood in terms of satisfaction of the informed readers, which are those well versed in the periods and cultures under investigation (i.e., the Model Reader!).

Yohan Pyeon. You Have Not Spoken What is Right About Me

Pyeon systematically analyzes each speech in Job, first, intratextually and second, intertextually. He never uses the term “intertextuality,” but instead refers to this as two levels of intertextuality: a first level, synchronic, text-internal “intertextual” analysis and a second level, diachronic, text-external intertextual analyses. His first level (intratextual) analysis begins by “pay[ing] close attention to the details of textual construction: the beginning and ending of the text; repetitions of words, phrases, and sentences; types of discourse [and genre]; design and structure; plot development; character portrayals; syntax; and particles.”⁸⁸ With these data, he then looks for

⁸⁸ Yohan Pyeon, *You Have Not Spoken What Is Right About Me* (New York, NY: Peter Lang, 2003), 68.

allusions and other interactions between the speech and the introductory narrative or other speeches to examine how the author of Job builds his overall argument. Pyeon observes contradictions that invite the reader to see how Job is “at odds with his former self.”⁸⁹ The second level of intertextuality is an investigation into how the book relates to other biblical texts, offering a diachronic examination of intertextual links with the book of Job. He attempts to establish Job’s awareness of other books, but acknowledges that “one cannot always prove that all the intertextual links (diachronic links) existed in the mind of the author of Job.”⁹⁰ Pyeon uses an unaltered version of Hays’ seven criteria to test every identified textual parallels between Job and other Scripture to confirm whether they are clear instances of recollections of other texts in Scripture. He notes out that not all of these criteria apply to every case of intertextual inquiry in Job.⁹¹

John Strazicich. *Joel's Use of Scripture and the Scripture's Use of Joel: Appropriation and Resignification in Second Temple Judaism and Early Christianity*

Like Pyeon, Strazicich incorporates Hays’ seven criteria to determine the presence of allusions. He notes that allusions involve some sort of transformation of their original meaning, and thus speaks of an author’s appropriation and resignification of the other texts. Strazicich examines both Joel’s allusions to prior texts as well as how later

⁸⁹ Pyeon, *You Have Not Spoken What Is Right About Me*, 81, 83.

⁹⁰ Pyeon, *You Have Not Spoken What Is Right About Me*, 67.

⁹¹ Pyeon, *You Have Not Spoken What Is Right About Me*, 63-64.

Scripture appropriates and resignifies aspects of Joel. He subsumes all types of textual interactions under the label *allusion*, including *echo*, *reference*, and *appropriation*, as well as *quotation* (a term he uses interchangeably with *citation*).⁹²

Michael A. Lyons. "Marking Biblical Allusion in the Book of Ezekiel"

Although Lyons' paper is limited in focus and length, it offers some very useful insights. He examines how to determine if verbal parallels between Ezekiel and other canonical and extra-canonical texts were intended by the author. He notes that unintentional uses of other texts may be a result of a coincidental use of similar language, unconscious dependence, or use of formulaic language. Lyons observed that some biblical authors cite the text in question when they are concerned their reader may not recognize the source of the allusion,⁹³ and implies that whenever the author of Ezekiel used implicit means to mark intertexts, he must have felt his readers were familiar with the source text.

Lyons presents two techniques that Ezekiel (and other biblical authors) used to highlight allusions to an antecedent text: inversion of the textual elements, and the

⁹² John Strazicich, *Joel's Use of Scripture and the Scripture's Use of Joel: Appropriation and Resignification in Second Temple Judaism and Early Christianity* (Leiden: Brill, 2007), 26-27.

⁹³ Michael A. Lyons. "Marking Biblical Allusion in the Book of Ezekiel." *Bib* 88:245. He provides three examples. Num 21.14-15 cites the "Book of the Wars of Yahweh" before quoting from it; Joshua 10.13 quotes from the "Book of Jashar" and then cites it; and Daniel 9.2 cites the prophet Jeremiah, but without quoting him.

splitting and redistribution of the elements.⁹⁴ He argues that these techniques are used for a specific rhetorical effect. Lyons is careful to note there are many other instances in Ezekiel of textual reuse that do not incorporate either of these techniques, and thus these two methods do not function as criteria for identifying an allusion. Nevertheless, they effectively do function to affirm an identified verbal parallel to be an intentional allusion.⁹⁵

In inversion, an author who expects his readers to be familiar with the precise formulation of an intertext can reverse that formulation in order to create an extra moment of attention for the listener.⁹⁶ Examples of textual elements that an author may reverse include the sentence, colon, an established expression, or a rare combination of words. Beentjes explores this phenomenon and urges the translator, “Translate as much as possible all peculiarities which are presented by such texts...should the translator smooth out such variations, the author’s intentions could be mutilated.”⁹⁷ One example can illustrate this phenomenon.

And the land shall yield its produce, and the trees of the field shall yield their fruit.
(Lev 26:4)

⁹⁴ Lyons, “Marking Biblical Allusion in the Book of Ezekiel,” 245, 247. Refer to the review of Sommer, who also identified splitting and redistribution in Isaiah.

⁹⁵ Lyons, “Marking Biblical Allusion in the Book of Ezekiel,” 249.

⁹⁶ Lyons, “Marking Biblical Allusion in the Book of Ezekiel,” 245-246.

⁹⁷ Pancratius C. Beentjes, “Discovering a New Path of Intertextuality: Inverted Quotations and Their Dynamics,” in *Literary Structure and Rhetorical Strategies in the Hebrew Bible*, eds. L. J. de Regt, Jan de Waard, and J. P. Fokkelman (Assen, The Netherlands: Van Gorcum, 1996), 49.

The trees of the field shall yield their fruit, and the earth shall yield its increase. (Ezek 34:27)

Splitting and distribution can be used to identify the direction of dependence.

Inversion, on the other hand, provides no indication of direction.

Literary Theory

The Model Reader is aware of the conventions of internal design and structure of texts, and their interactions with other texts. A good empirical reader strives to take the position of the Model Reader. While numerous resources informed this thesis, the works of Ziva Ben-Porat, Carmela Perri, Claes Schaar, Michael Riffaterre, and Robert Alter, were most significant in informing my understanding of the way texts dialogue with the voices of other texts.⁹⁸ Several of these literary theorists informed the biblical scholars mentioned above.

Ziva Ben-Porat. "The Poetics of Literary Allusion"

Ben-Porat provides a detailed, careful analysis of a literary device which she calls, "literary allusion," in contradistinction with "general allusion."⁹⁹ This important

⁹⁸ The writings of Mikhail Bakhtin also provided significant literary insights to this thesis, but since they had significant theological import, Bakhtin was discussed in the previous chapter (Dialogism and Dialogic Truth).

⁹⁹ Ziva Ben-Porat, "The Poetics of Literary Allusion," *PTL* 1:1 (January 1976), 105. She points out that the term, *literary allusion*, is misleading in that its use is not restricted to literature, and also that literary texts may, in fact, have non-literary (i.e., general) allusions.

distinction should be made clear. A general allusion is simply an “indirect or tacit reference,” in which both the signs for referring and their referents exist within the world of the alluding text. The most crucial element in a general allusion is the “substitution of one signifiant for another.”¹⁰⁰ In order to actualize the general allusion, the reader must: (1) identify the veiled referent, (2) replace it with its most direct representation, and (3) infer the various possible effects of using the veiled referent instead of the direct representation.¹⁰¹ Both signifiants must exist in the world of the alluding text. An interesting example in Scripture of a general allusion is in Mark 11.3, “If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’” Scholars have debated the precise referent of the phrase, *ho kyrios*. It could refer to the owner/master of the colt, to God, or to Jesus himself.¹⁰² Witherington observed that Jesus “at least indirectly made messianic claims,” and often referred to himself in an “allusive, or indirect, manner...to indicate how he viewed himself [and to] allude to his significance in such a way as to lure his audience into careful and deep reflection on this important matter.”¹⁰³

A literary allusion, on the other hand, “is a device for the simultaneous activation of two texts.” The activation is achieved when a sign(s) in the alluding text points to

¹⁰⁰ Ben-Porat, “The Poetics of Literary Allusion,” 109.

¹⁰¹ Ben-Porat, “The Poetics of Literary Allusion,” 109, 113.

¹⁰² Mark L Strauss. *Mark: Zondervan Exegetical Commentary on the New Testament*, (Grand Rapids, MI: Zondervan, 2014), 480.

¹⁰³ Ben Witherington, III. “Lord,” in *Dictionary of Jesus and the Gospels*, eds. Joel B. Green and Scot McKnight (Downers Grove, IL: InterVarsity, 1992), 486-487.

another sign(s) in another independent text.¹⁰⁴ It is an inherently intertextual device.¹⁰⁵

Ben-Porat prefers to speak of these signs as marker(s) in the alluding text and marked elements in the referent text. The marker(s) belongs to the world of the alluding text and the marked element(s) belongs to the world of the evoked independent text. The marker(s) is always identifiable as some kind of textual element or pattern belonging to the independent text. The reader must perceive the existence of the marker, recall the original form in the antecedent text, and ideally identify the evoked text. Markers are used to activate independent elements from the evoked texts. These elements are never referred to directly.¹⁰⁶

She analyzes the process of actualizing a literary allusion in four stages:¹⁰⁷

1. Recognition of a Marker. The marker in the alluding text belongs to or is closely related to the marked element(s) in the evoked texts. When exact quotations or proper names are used to trigger an allusion, then one can say that the marker and marked elements are formally identical.

¹⁰⁴ Ben-Porat, "The Poetics of Literary Allusion," 107-108.

¹⁰⁵ See Carmela Perri. "On Alluding," (*Poetics* 7, 1978), 295. She argues that an author can allude to another referent within the alluding text. She refers to this as a "self-echo" (295), but in this thesis, it is called an *intratextual* allusion.

¹⁰⁶ Ben-Porat, "The Poetics of Literary Allusion," 107-109.

¹⁰⁷ Ben-Porat, "The Poetics of Literary Allusion," 110-115.

2. Identification of the Evoked Text. It is not always necessary to identify the evoked text, in order to complete the essential third stage. The mere recognition of the marker may suffice.
3. Modification of the Initial Local Interpretation of the Signal. The allusion is actualized through the interaction of the two texts. The interpretation of the signal in the alluding text is modified as the independent elements of the evoked text bear on the alluding text. This occurs even when the marker and marked elements are identical, as in a quotation or proper name, because of the different context. This modified interpretation is needed for the fuller interpretation of the alluding text.
4. Activation of the Evoked Text as a Whole, in an Attempt to Form Maximum Intertextual Patterns. The successful completion of Stage Three is sufficient to affirm the presence of a literary allusion; however, it often stimulates the reader to construct more intertextual patterns. The patterns formed at this stage do not depend on the original marker or marked elements and may result from the activation of the whole of the alluding or evoked text.

We illustrate these steps through John's version of the story of the *Feeding of the Five Thousand* (John 6.1-15). He tells it in a way to evoke the story of the miraculous feeding in 2 Kgs 4.42-44 in which Elisha miraculously feeds one hundred men from

twenty barley loaves.¹⁰⁸ John activates this story by manipulating at least five signals, one of which is a “rare concept.” First, the Greek phrase ἄρτους κριθίνους, rendered *barley loaves* is the exact expression in both John 6.9 and 2 Kgs 4.42, and John is the only NT writer to use it. Second, “The Greek word παιδάριον, rendered *boy*, can refer to a young man or a young slave. Elisha’s servant is twice called a παιδάριον in the same chapter where he assists his master with the miraculous feeding.”¹⁰⁹ Third, both Gehazi and Andrew object to the ludicrous idea of setting such a small amount of bread (20 and 5 loaves, respectively) before such a large group of people (100 and 5000, respectively). Fourth, Elisha tells Gehazi to have the people sit down and that there will be bread left over.¹¹⁰ In both stories, the people were fed and there was bread left over. Fifth, both stories gave the number of people and the number of loaves. We have recognized each of these signals (Stage 1), as well as the evoked text (Stage 2). In stage 3, the recollection of the signals within the antecedent text permits a modified understanding of the signs in John’s text. Collectively, they indicate that Jesus’s miracle was even greater than that of Elisha. In Ben-Porat’s “optional” stage 4, as the entire intertext is

¹⁰⁸ Norm Mundhenk. “Boats and Barley Loaves: Translation Problems in John 6.1-25,” *The Bible Translator* 55 No. 3 (July, 2004): 330-332. Mundhenk laments that “this creates a problem for translators today because very few of our readers will be familiar with this story about Elisha, and even fewer will remember the particular words used in it in our translations. This is probably a place where we will be forced to call attention in a footnote to something that John was able to do much more subtly in the text itself.”

¹⁰⁹ D. A. Carson, *The Gospel According to John*. The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 269-271.

¹¹⁰ Carson, *The Gospel According to John*, 271. Carson argues that the 12 baskets of leftover bread is a veiled reference (i.e., general allusion) to the 12 tribes of Israel, indicating that the Lord has enough to supply their needs. Carson doesn’t use the expression, “general allusion.”

evoked, additional intertextual patterns may be made without the need for markers. By evoking this Old Testament story, the allusion further identifies Yahweh as the miracle worker in the Elijah story and Jesus in the gospel story. Therefore, this allusion expands the sense of the gospel story to communicate that Jesus is not only greater than Elisha, but is the pre-existent Lord Yahweh and the anticipated prophet. According to John's conclusion to the story, the people recognized that Jesus was the anticipated prophet.

When the people saw the sign that he had done, they began to say, "This is indeed the prophet who is to come into the world." When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself (John 6.14-15).

Ben-Porat's four stages are helpful in distinguishing allusion from inner-biblical exegesis. The latter requires stage one and two, for it involves some sort of comment, explanation, argument, or re-formation of an antecedent text. Intertextual dialogue carries an allusive force when it enters stage three, and aspects of the evoked text modify the interpretation of the alluding text. Relevance theory is useful for addressing the issue of stage four, in which the reader/listener chooses to process the utterance further to ascertain additional implicatures.

A final important observation of Ben-Porat is that allusions may affect our interpretation of the evoked text as well as the alluding text.

It is very probable that the creation of intertextual patterns affects and enriches the evoked text (referent text) as well. Even if the evoked text preceded the alluding text by several hundred years, a simultaneous activation is possible for

the reader of both. Consequently, familiarity with the later text (alluding text)] can change or modify the interpretation of the evoked text (referent text).¹¹¹

Since we can easily extend this to inner-biblical exegesis, it follows that any form of intertextual dialogue impacts our reading of both the text and the intertext, and therefore all intertextual dialogues should be cross-referenced bilaterally.

Carmela Perri. "On Alluding"

Perri approaches allusion both semantically and pragmatically. The semantic approach is text-oriented, examining allusion as a species of reference; the pragmatic approach examines allusion as a context-, author-, and audience-direct speech act.¹¹²

Semantically, literary allusion is a form of reference, but its marker has two referents. Before discussing allusion, it would be helpful to summarize her analysis of reference. Three processes of ordinary language reference include: (1) proper names, (2) definite descriptions, and (3) tacit or indirect references. Unlike allusion, reference denotes and sometimes specifies attributes, all in one sign. With *proper names*, one expresses a unique name denoting a concept, object, or person, along with properties associated with the referent. With *tacit, indirect, or definite descriptions*, the referent is identified by an attribute or some aspect of its connotation. With proper names, the author cannot control the activation of the referent's connotation unless he explicitly mentions the relevant attributes. His audience may apply some, all, or the wrong

¹¹¹ Ben-Porat, "The Poetics of Literary Allusion," 114n9.

¹¹² Perri. "On Alluding," 290, 299.

attributes associated with the referent unless its attributes are made explicit.¹¹³

Yahweh, for example, is the proper name of the one true God; and Yahweh Sabaoth, Yahweh-Nissi, and Yahweh-Jireh, are examples in which it is accompanied by a property. El Shaddai and El Olam, and even “the one true God” are examples of reference by definite description. Whenever a biblical author limits the referent to the proper name, Yahweh, the reader is free to think of one or several of his attributes.

Allusion has a marker with a double referent: (1) it signifies un-allusively within the possible world of the text; and 2) it signifies allusively by denoting (echoing)¹¹⁴ one or more source texts (or events, music, sculptures, painting, historical people, etc.) outside its context,¹¹⁵ but also precisely specifies an attribute(s) or some aspect(s) of that source text’s connotation, without overtly mentioning this aspect(s). The referent must be recognized and the relevant aspects of its connotation determined and applied in order to comprehend the meaning of the allusion. Furthermore, as the reader contemplates the linked texts, she may activate additional meaning patterns between them which further modifies the alluding text. This, she argues, is allusion’s great power of signification.¹¹⁶

¹¹³ Perri, “On Alluding,” 290-292.

¹¹⁴ Perri, “On Alluding,” 290, 295. To Perri, ‘echoing’ is pointing to the recognizable referent in the ‘echoed’ text (also known as the ‘marked’ or ‘source’ text).

¹¹⁵ Perri, “On Alluding,” 295. She observes that an allusion can occur intratextually—a “self-echo,”—in which it points to an earlier portion of the text and thus evokes its own properties.

¹¹⁶ Perri, “On Alluding,” 292-296.

To use the example given above from John's gospel, the barley loaves (*ἄρτους κριθίνους*) and the boy (*παιδάριον*) denote particular referents in the world of Jesus on the hillside by the sea of Galilee. Moreover, they denote a particular source text (2 Kgs 4.42-44) and evoke some specific properties or attributes from that text: first, the miracle required the obedience of a humble *παιδάριον*, and second, the miracle involved a true prophet of Yahweh. These relevant aspects of connotation from the source text are determined and applied to the alluding text in order to comprehend the meaning of the allusion. They make it evident to the reader that God uses humble, obedient servants, and can further signify that the power of Jesus is greater than that of Elisha, the revered prophet of Yahweh. It can even be extended to signify that Jesus is Yahweh, because in the source text, Yahweh is the one directing the action and promising leftovers, but in John's gospel, Jesus was directing the action.

Perri points out that quotations may be allusive or un-allusive. While some scholars have placed allusion in the middle of a spectrum of explicitness, Perri makes it clear that an allusion-marker may be quite explicit. The implicit element in allusion is the aspect of connotation being evoked. This element is not necessarily more explicit in a quotation, regardless of how explicitly marked that quotation may be.

For example, in Jesus' response to Satan's temptations, Matthew is quite explicit that Jesus is quoting Scripture, but the aspects of the intertext being evoked are not mentioned overtly. "Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only him.'" (Matt 4.10). This quotation un-allusively argues that Jesus will not worship Satan, but will reserve his worship only for Yahweh

(expressed as Κύπιον τὸν Θεόν). The quote denotes a source text in Deuteronomy and evokes several aspects of connotation from that text. First, it was Yahweh who delivered his people out of Egypt, not Satan, and it is Yahweh who will deliver Jesus. Second, Yahweh is omni-present, and is present in this very discussion with Satan. Third, Yahweh is a jealous God, and would be angry if anyone followed another god (such as Satan).

On the other hand, quotations may be un-allusive; such quotations denote a source text solely for the authority it conveys rather than for any aspect(s) of its connotation.¹¹⁷

Consider Heb 12.5-6, which is quoting Prov 3.11-12:

And you have forgotten the exhortation that addresses you as children— “My child, do not regard lightly the discipline of the Lord, or lose heart when you are punished by him; for the Lord disciplines those whom he loves, and chastises every child whom he accepts.

The purpose of this quotation is merely to make his argument more credible by using an authoritative sacred text. There is no aspect of connotation being evoked from the antecedent text. The author is applying the entire proverb to his own context.

Perri provides a fascinating comparison of allusion to allegory, a related literary device. Both devices have double referents. In allegory, the reader recovers the referent (a concept or a literal person or event) and the property is explicit, but in literary allusion, the reader recovers the property and the referent is explicit.¹¹⁸

Perri also analyzes allusion from a pragmatic perspective. She suggests ten illocutionary rules to be applied by both the writer and his audience to ensure the

¹¹⁷ Perri, “On Alluding,” 304.

¹¹⁸ Perri, “On Alluding,” 299.

felicitous completion of the speech act. The following is a partial list of these rules:¹¹⁹ (1) the alluding author and his audience share language and cultural tradition; (2) the allusion marker has an un-allusive “literal” meaning within the possible world of the alluding text; (3) the allusion-marker echoes (by some technical, phonological, or semantic repetition) a text outside itself, or it self-echoes an earlier part of the text in which it appears; (4) the echoed text is recognized as an echo of the allusion-marker; (5) the author intends that the allusion-marker will enable his audience to identify the source (see Ben-Porat’s Stage 2), but she notes that identification alone is insufficient to make sense out of the marker; (6) the source text is one that the audience could possibly know; (7) there is a degree of “insufficiency of sense” in the alluding text until the appropriate property(ies) of the source text’s intension is available to complete its sense; and (8) the source text may, upon further reconsideration, provide further properties to be applied to the alluding text (see Ben-Porat’s Stage 4).

When the allusion is performed felicitously, it will have the following perlocutionary effect on its audience:¹²⁰

1. The audience *comprehends* the literal, un-allusive significance of the allusion-marker.
2. The audience *recognizes* the marker as an echo (marked element) from an antecedent text.

¹¹⁹ Perri, “On Alluding,” 300.

¹²⁰ Perri, “On Alluding,” 301.

3. The audience *realizes* that construal is required to fully understand the alluding text, despite recognition of the source text.
4. The audience *remembers* aspects (properties) of the source text's intension (its properties or attributes).
5. The audience *connects* the appropriate aspects with the alluding text to complete its meaning.

Claes Schaar. "Vertical Context Systems"

This is a review of two works of Claes Schaar, both expounding his notion of vertical context systems. The first was published in *Style and Text* in 1975¹²¹ and the second in the journal, *Poetics* in 1978.¹²²

Allusion is a deliberate literary device at the disposal of an author. While the reader may observe literary similarities, she cannot be assured that the similarity was intended by the author. Schaar prefers not to attend to ascertaining whether the author intended an allusion, but rather to focus on *recognizing* a literary relationship and then determining the *function* of that relationship:

The problem of intention . . . [is it] tends to overshadow the problem of function. The point is how literary similarities work, not if they are deliberate . . . If not

¹²¹ Claes Schaar, "Vertical Context Systems," in *Style and Text: Studies Presented to Nils Eric Enkvist*, ed. Håkan Ringbom (Stockholm, Sweden: Skriptor, 1975), 146-157.

¹²² Claes Schaar, "Linear Sequence, Spatial Structure, Complex Sign, and Vertical Context System," (*Poetics* 7, 1978), 377-386. Schaar explains that an intent of the paper is to argue that the notion of the vertical context system combines the best of linear, structuralist, and deconstructive readings. He states that "vertical context systems [have the] capacity for intensifying linear sequences and underscoring spatial structures, two constructive properties, and...for interference and disruption (384)."

recognized, the similarity cannot contribute to the meaning of a piece of language, and therefore in a sense does not exist. . . . As soon as we can identify and interpret the language its written remains spring to life, existing as an active instrument in communication. So even if we cannot tell if a literary similarity is intentional or not, and thus if it is an allusion, we can always, if we have the necessary knowledge, establish its existence, describe it and analyse its function in the text.¹²³

Literary similarities serve some function in the text whether or not the similarity was intended by the author. Schaar explains that the similarity permits some aspect of meaning in word or word-group B to be imparted into word or word-group A, and thus a semantically connected vertical context system emerges from the relationship between the surface context and the infracontext. “A is invested with connotative meaning by being like B. B ‘rubs off’ on A.”¹²⁴ He prefers the expression, *vertical context system* over *allusion*, which he explains is “made up of a surface context charged with additional meaning by contact with a deep context, an infracontext, bearing some kind of verbal similarity to the surface context.”¹²⁵ This additional meaning invested by the infracontext can impact the surface context in several ways, as he states “the meaning of the surface context is modified, amplified, reinforced, or brought into contrast by the infracontext.”¹²⁶ This interaction can merge the two contexts into a homogeneous complex unit of meaning, or it can result in clash or interference.¹²⁷

¹²³ Schaar, “Vertical Context Systems,” 148.

¹²⁴ Schaar, “Vertical Context Systems,” 148.

¹²⁵ Schaar, “Linear Sequence,” 382.

¹²⁶ Schaar, “Linear Sequence,” 382.

¹²⁷ Schaar, “Linear Sequence,” 384.

Schaar's second work highlights how important it is that the empirical reader knows the context well and can efficiently recognize and cognitively process any literary similarities:

The more intimately the infracontext is known to the reader and the more effective the signal, the shorter the channel of communication and the more powerful the semantic impact. Maximum effect would then seem to be achieved if connection with the infracontext is made the moment the reader makes contact with the signal of the surface context.¹²⁸

However, he argues that when the infracontext of a text—even a highly allusive text—

scarcely form part of the normal frame of reference of the present-day reader: similarities have to be pointed out [paratextually] by(sic) specialists working like archaeologists, revealing to us the traces of cultures dead and gone. Here channels of communication are often long and devious, signals are dimly perceived, and our responses are less spontaneous than factitious, though of course the intellectual and esthetic pleasure may be considerable. Even if we can attain a fairly intimate familiarity with infracontextual patterns, our response to them can never match the unerring and instantaneous reactions in the case of learned readers of the [period].¹²⁹

While this thesis does not adopt some of Schaar's terminology, it embraces his focus on recognizing literary similarities and their function in the text. A further important insight from Schaar is that as we translators take on the role of “specialists” by consciously assisting our readers—both textually and paratextually—to build their textual frame of reference, we must develop clearer signals that efficiently connect readers to the entire intertext. This will encourage a more natural and meaningful experience as they connect the texts.

¹²⁸ Schaar, “Linear Sequence,” 382-383.

¹²⁹ Schaar, “Linear Sequence,” 383.

Michael Riffaterre. "Compulsory Reader Response: The Intertextual Drive"

Riffaterre argues than the full significance of a text cannot be realized unless the reader recognizes and is familiar with the intertext. A reader will first approach the text heuristically, making careful observations of the verbal sequence and occasionally noting anomalies—which he calls *ungrammaticalities*, giving the reader a sense that a latent intertext exists. These ungrammaticalities compel the reader to move to an interpretative stage, in which the intertext redeems the text and guides the reader to the author's intended meaning. The urge to understand the text compels the reader to look to the intertext to fill out the text's gaps,¹³⁰ because the intertext forms an essential component of the textual frame of reference: "The intertext is to the text what the unconscious is to consciousness."¹³¹

Riffaterre describes the two reader responses evoked by an intertextual signal:

One is the reader's feeling that they need surcease from the demand the text puts on their ingenuity, and from the text's departure from accepted linguistic usage or narrative and descriptive conventions. The other is the constraints or limitations the same text puts on the readers' search for that relief....[and] when it activates or mobilises the intertext, the text leaves little leeway to readers and controls closely their response.¹³²

¹³⁰ Michael Riffaterre, "Compulsory Reader Response: The Intertextual Drive," in *Intertextuality: Theories and Practices*, eds. Michael Worton and Judith Still (Manchester: Manchester University, 1990), 56-57.

¹³¹ Riffaterre, "Compulsory Reader Response," 77.

¹³² Riffaterre, "Compulsory Reader Response," 57.

He describes these signals as lexical or phrasal *signposts* that stand out because of their dual nature: “They are both the problem, when seen from the text, and the solution to that problem when their other, intertextual side is revealed.”¹³³

Even the most fervently close reader of Scripture cannot be expected to consistently perceive some sort of “ungrammaticality” or anomaly hinting at a latent intertext waiting to rescue her; however, this phenomenon has been demonstrated by biblical scholars and only readers who recognize it as a possibility will be in a position to actualize it.¹³⁴ Translators can serve their readers by paratextually marking such anomalies and cross-referencing to the ‘redeeming’ intertext.

Robert Alter. *The Pleasures of Reading: In an Ideological Age*

Alter provides a thorough and accessible introduction to the theory of allusion, and yet offers some helpful insights not yet mentioned in this chapter.

He distinguishes literary from non-literary texts. In non-literary texts, the language is oriented toward its referent, and therefore,

virtually every term is in principle expendable [and] may be replaced by a synonym or a paraphrase or the merest pronoun. By contrast, in literature,...any thematically marked term is in principle reusable, and often becomes part of an

¹³³ Riffaterre, “Compulsory Reader Response,” 58.

¹³⁴ For examples of how scholars have benefited from Riffaterre, see Stead, *Intertextuality of Zechariah 1-8*, 77. Strazicich, *Joel’s Use of Scripture*, 12-14, 74, 185; Kirsten Nielsen. “Intertextuality and Hebrew Bible,” in *International Organization for the Study of the Old Testament: Congress volume Oslo 1998*, eds. M Sæbø and A Lemaire (Leiden: Koninklijke Brill NV, 2000), 19-21; Mettinger, “Intertextuality: Allusion and Vertical Context Systems in Some Job Passages,” 263-264.

internal feedback system in which as we read we will observe it appearing in new contexts, generating new meanings that double back on the earlier ones.¹³⁵

He further explains that linkages can be analyzed in a cohesive non-literary text, but, “In a literary work, they are often so multifarious, involve so many different aspects and levels of language, that they resist anything like a full analysis.”¹³⁶ Therefore, the metaphor of a “world of texts” may be more adequate than linkages, which compares to other helpful metaphors, such as those offered by Kristeva: “mosaic,” Nicklesburg: “web,” Schaar: “infracontext,” and Eco: “intertextual frame.” Alter argues that the author of a literary text necessarily interacts with this textual frame of reference, for “in one way or another, then, all writers are forced to enter into a dialogue or debate with their predecessors, recycling bits and pieces of earlier texts, giving them fresh application, a nuance of redefinition, a radically new meaning, a different function, an unanticipated elaboration.”¹³⁷ The literary allusion is one form of this purposeful debate. It involves a text evoking an antecedent literary text through a wide spectrum of formal means.¹³⁸

Alter helpfully analyzes various forms and functions in allusion. He embraces the form as presented by Ben-Porat, in which a marker(s) in the alluding text signals a marked element(s) in the evoked text. He notes that “a high degree of cultural literacy”

¹³⁵ Alter, *The Pleasures of Reading*, 39.

¹³⁶ Alter, *The Pleasures of Reading*, 40.

¹³⁷ Alter, *The Pleasures of Reading*, 114.

¹³⁸ Alter, *The Pleasures of Reading*, 111.

is required to recognize this signal and understand the allusion. Some markers are more explicit than others. Rahab, the Canaanite prostitute, unwittingly quoted language from the song chanted by Moses as she praises Yahweh as the god of heavens and earth.

Rahab's words powerfully attested the prophetic fulfillment of the Song to the readers of Joshua (Josh 2.10; Exod 15.15-16).¹³⁹ Sometimes a text may borrow a large block from another text (Sommer calls this practice *inclusion*).¹⁴⁰ Markers can also be implicit--even to the extent that they are "microscopic"--and these may only offer a subliminal effect.

However, Alter makes the very important point that form does not correlate to the function of the allusion: "The general significance, moreover, of a given allusion in a text is not determined by the amount of space it occupies or by the explicitness of the marker. A brief and isolated allusion can be a key to a work while an elaborated allusion can be incidental to the larger structure."¹⁴¹ The form not only varies in the explicitness or the size of the marker, but also in the number of occurrences within the alluding text.

They may appear as "a recurrent thread in the formal design of the work."¹⁴²

Besides the form and functions of allusions, Alter explains that there are various ways in which the alluding text relates to the evoked text. The exegete must determine

¹³⁹ Alter, *The Pleasures of Reading*, 117.

¹⁴⁰ Alter, *The Pleasures of Reading*, 119.

¹⁴¹ Alter, *The Pleasures of Reading*, 124. This principle is affirmed by Litwak and Huizenga, who each lament the tendency to focus on quotations. Litwak argues that this leads to "an anemic, truncated perception of Luke's hermeneutics." Kenneth Duncan Litwak, *Echoes of Scripture in Luke-Acts* (London, UK: T & T Clark, 2005), 32-33. Huizenga, *New Isaac*, 18.

¹⁴² Alter, *The Pleasures of Reading*, 127.

not only what elements in the alluding text are pointing to the evoked, text, but also consider the *quantitative* issue of how much of the evoked text is actually being activated. He gives examples of relationships of whole to whole, whole to part, part to whole, and part to part, with the latter being “probably the most common occurrence of allusion.”¹⁴³ This observation has very significant paratextual implications. Traditional cross-reference systems normally mark supposed part-to-part linkages even when the real linkage may be a larger text evoking a single word; or a single word evoking a larger text. For example, Tabb argues that in John 19.28,

Jesus’s penultimate word from the cross ‘I thirst’ evokes the lament of the righteous suppliant in Psalm 69 who bears reproach for his identification with the God of Israel and calls out for salvation....[but] fulfills the hope of Ps. 69.35 that ‘God will save Zion’ in a most unexpected way. He willingly drinks the Father’s cup of judgment (18:11) and it is precisely in his death that he provides the gift of the Spirit (19:30) to slake believer’s thirst (7:37-39).¹⁴⁴

As indicated by Alter, sometimes an allusion may indeed be part to part. For example, despite the view of “a number of interpreters,” Novakovic argues that Matthew 8.17b (“He took our infirmities and bore our diseases.”) evokes only Isaiah 53.4a (“Yet He Himself bore our sicknesses, and He carried our pains;”) rather than the wider context. Matthew cites Isaiah *atomistically* “through a selective use of the content of Isa. 53.4 and a verbal, even forced, translation of the Hebrew text, with the purpose

¹⁴³ Alter, *The Pleasures of Reading*, 129-131.

¹⁴⁴ Brian Tabb, “Jesus’s Thirst at the Cross: Irony and Intertextuality in John 19.28,” *EQ* 85.4 (2013), 351.

of making it applicable to Jesus' healing ministry," rather than to evoke the idea of vicarious suffering.¹⁴⁵

Despite these interesting possible combinations of *quantitative* relationships, Alter considers the author's *value and outlook* toward the evoked text to be a more compelling question. Authors are not indifferent to the text they decide to use allusively. Their allusion may indicate a complete consonance of purpose and viewpoint; a playful consonance; an ironic or antagonistic dissonance; a dissonance in some respects and a consonance in others, or any other conceivable relation of value and outlook between the alluding text and the text it evokes.¹⁴⁶

In summary, these literary scholars offered insights into how authors dialogue with other texts and marked their dialogue for their audiences, and how later readers can recognize and connect these markers to better understand the original conversation.

Translation Theory

There is much written about intertextuality in literary and biblical studies, but there is very little that assists or even encourages Bible translators to preserve it in their translation, either textually or paratextually. Of the numerous Bible translation textbooks that I examined, only those by Wendland mention intertextuality and

¹⁴⁵ Lidija Novakovic, "Matthew's Atomistic Use of Scripture: Messianic Interpretation of Isaiah 53.4 in Matthew 8.17," in *Biblical Interpretation in Early Christian Gospels*. Vol. 2, *The Gospel of Matthew*, ed. Thomas R. Hatina (London, UK: T & T Clark, 2008), 147-148.

¹⁴⁶ Alter, *The Pleasures of Reading*, 131-132.

intratextuality.¹⁴⁷ In his 2006 workbook, *Life-Style Translating*, he speaks of “cross-textual correspondences,” which he explains as,

[The] prominent intra- and intertextual references and allusions that are embedded in the discourse, whether explicit or implicit....topically-related concepts or propositions that derive from either previously mentioned material within the same composition (*intratextual*) or from other texts (*intertextual*) that were likely known to the original audience.¹⁴⁸

This literature review contains six works that provided significant insights into my textual and paratextual approach to translating intertextuality. The first is Wilt and Wendland’s *Scripture Frames & Framing*, from which I applied their notion of the frames of reference to Eco’s common and intertextual frames.

After considering various approaches, I determined that the relevance theory was the most helpful. García affirmed this decision in an article which demonstrated how relevance theory offered an instrument that “may help translators deal with intertextual references.”¹⁴⁹ Pattemore further affirmed this with his application of relevance theory to the book of Revelation. He explains that relevance theory considers “every act of communication against a background of cognitive environments in which the

¹⁴⁷ The six works that were examined include: *Translating the Word of God* by Beekman and Callow (1974); *The Theory and Practice of Translation* by Nida and Taber (1969); *Bible Translation: An Introductory Course in Translation Principles* by Barnwell (1986); *Meaning-Based Translation* by Larson (1998); *Life-Style Translating* by Wendland (2006); and *Scripture Frames & Framing* by Wilt and Wendland (2008).

¹⁴⁸ Ernst R. Wendland, *Life-Style Translating: A Workbook for Bible Translators*, (Dallas, TX: SIL, 2006), 144.

¹⁴⁹ Eva María Almazán García, “Dwelling in Marble Halls: A Relevance-Theoretic Approach to Intertextuality in Translation.” *Revista Alicantian de Estudios Ingleses* (2001) 14:9. García demonstrated how relevance theory offered an instrument that “may help translators deal with intertextual references.”

interlocutors share by their participation in a common culture, and which includes much more than the current discourse or any set of related discourses.”¹⁵⁰ This background consists of both textually defined and non-textually defined cognitive environments, which are neither equally accessible (processing effort), nor are they equally productive (cognitive effects). The text, therefore, is pragmatically processed amidst the context of these cognitive environments, resulting in strong implicatures, and oftentimes a wide array of wake implicatures, such as those evoked by one or more intertexts.

Relevance theory was developed by Deirdre Wilson and Dan Sperber as an elaboration of Grice’s inferential model of communication, which they describe as an alternative to the classical code model.¹⁵¹ My review of their work is primarily derived from their very fine and succinct presentation published in 2004 in *The Handbook of Pragmatics*. The review of Wilson and Sperber references Harriet Hill, who is reviewed separately. References to Harriet Hill’s *The Bible at Cultural Crossroads: From Translation to Communication*, which is reviewed separately and focuses on principles that are uniquely hers.

Ernst-August Gutt explored the application of relevance theory to Bible translation and Harriet Hill demonstrated how it can improve the communication of the biblical message to the reader of the translation and encourage Scripture use. Hill provides a more accessible explanation of relevance theory than either Gutt or Wilson and

¹⁵⁰ Pattemore, *The People of God in the Apocalypse*, 36-39.

¹⁵¹ Deirdre Wilson and Daniel Sperber. “Relevance Theory,” in *The Handbook of Pragmatics*, eds. Laurence R. Horn and Gregory L. Ward (Malden, MA: Blackwell, 2004), 607.

Sperber. She also provided clear explanation of strategies to build context, which significantly informed several of my principles for developing relevant cross-references.

Gutt published some new developments in his theory in 2005. First, he proposed that translation should be viewed as a higher-order act of communication (HOAC) about the communication between the biblical author and his audience. Second, this HOAC “necessarily involves two focal elements: the stimulus, which is the perceptible element, and the interpretation, the body of thoughts which the communicator intends to share.”¹⁵² These concepts form the basis of my argument that translators can preserve an intertextual relation regardless of how literal or meaning-based their translation may be. The solution instead requires a translator to consciously apply the “stimulus mode” of preserving cross-textual correspondences even when each may have been translated from the source text by means of the “interpretative mode.” This is pictured in the following diagram taken from the module on textual strategies:

¹⁵² Ernst-August Gutt, “On the Significance of the Cognitive Core of Translation,” *The Translator* 11, no. 1 (2005):25.

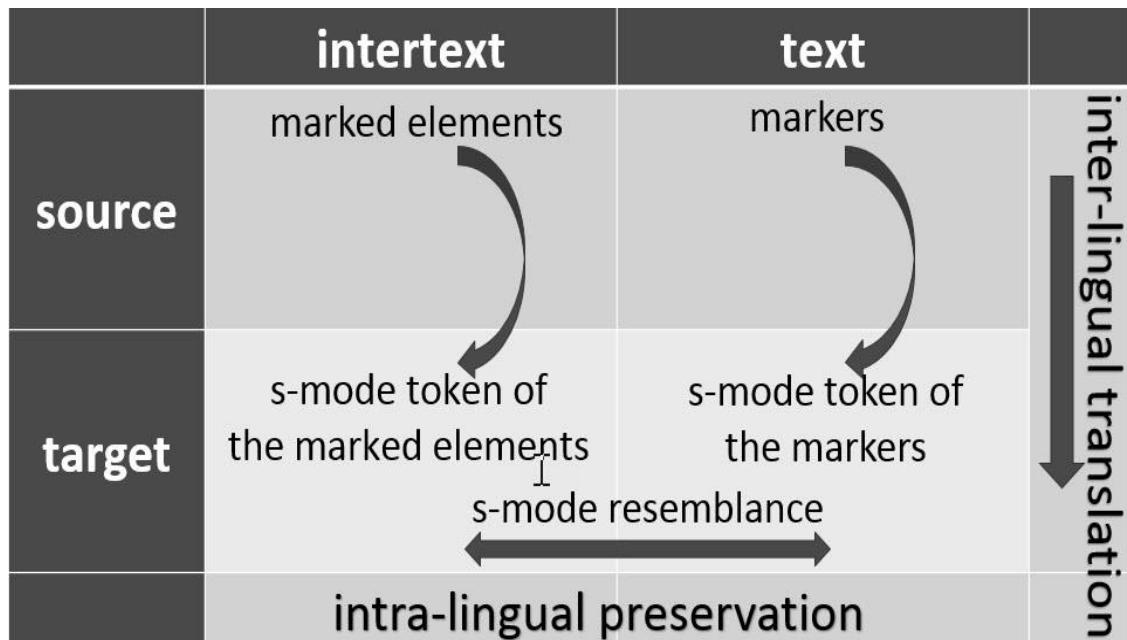


Figure 4: Preserving the Markers

Goodwin's book interacted significantly with the work of Gutt, and especially the notion of communicative clues. Goodwin discussed several that were not explicitly discussed by Gutt, including what he called "the repetitive texture of the text." This helpfully informed my key concept that intertextual markers are important communicative clues.¹⁵³

My final review in this section includes a work by the literary theorist, Gérard Genette, who provides a very helpful and systematic analysis of the paratext. I applied his work in my development of principles of relevant Bible cross-reference systems.

¹⁵³ Philip W Goodwin, *Translating the English Bible from Relevance to Deconstruction* (Cambridge, UK: James Clarke & Co., 2013), 171-185.

Timothy Wilt and Ernst R. Wendland, *Scripture Frames & Framing*

In *Scripture Frames & Framing: A Workbook for Bible Translators*, Wilt and Wendland offer a pedagogically oriented follow-up to *Bible Translation: Frames of Reference*, published in 2003. The *Workbook* summarizes and further develops the theory presented in *Frames* and is organized in terms of the elements of the “Frames of Reference” communication model presented in *Frames*: cognitive, sociocultural, organizational, communication situation, textual, and lexical. The *Workbook* offers practical examples in Bible translation to help the student apply each of these frames.

In this thesis, we have subsumed these six frames into the two proposed by Huizinga and Eco, and we refer to them as the *common frame* and the *textual frame*. Wilt and Wendland’s discussion on the textual frame is directly applicable to this thesis. They provide numerous examples of both Old and New Testament authors using antecedent texts to modify their text. They argue that the translator must preserve the evidence of these parallels for their target readers:

The literary and theological context provided by these [textual] parallels is crucial, for such background information, when perceived, acts as an immediate framework for interpretation that inevitably affects one’s understanding and application of the later biblical text.... All such formal differences must, if at all possible, be carefully preserved in your translations.

Where the New Testament writers are concerned, one must note that they are usually citing the Septuagint...rather than a Hebrew source text... [and in] certain instances it is clear that the NT writer made a minor, but deliberate modification of his OT source text in order to fit a changed current historical, cultural, and religious setting.

The use of intertextuality in the biblical books can be quite subtle in style as well as strategic in terms of the writer’s argument.¹⁵⁴

¹⁵⁴ Wilt and Wendland, *Scripture Frames & Framing*, 193.

Wilt and Wendland urge the translator to identify “significant” intra-textual or inter-textual relationships that “likely would have been known to the author and his probable audience, and which add a further dimension of meaning to the passage currently being considered.”¹⁵⁵ Once identified, the translator should attempt to discover the author’s apparent purpose for using a particular antecedent text. They list some common reasons: reinforce a key idea, foreground and image, provide contrast, or contribute to the development of the author’s theme. They note that differences in the wording of the two texts probably carry some special semantic or pragmatic significance.

The *Workbook* further illustrates how Scripture may be used to provide socio-cultural background material needed to understand other Scripture. These background texts are not intertexts accessing the voice of another, but merely other biblical texts used as sources of information. Alkier calls this an aspect of *extratextuality*, which also includes data extracted from archeological and historical research.¹⁵⁶ In this thesis, we characterize these *extratextual* data as information that supports the author’s *common frame* rather than his *textual frame*. They form another critical component to our proposed cross-reference system. Socio-cultural data extracted from other biblical texts should be cross-referenced, because the data—not the text—provide context that the biblical author assumed his audience possessed. However, since these data are not part

¹⁵⁵ Wilt and Wendland, *Scripture Frames & Framing*, 302.

¹⁵⁶ Alkier, “New Testament Studies on the Basis of Categorical Semiotics,” 246-247. The *Workbook* does not make the distinction between texts used as data sources versus other textual voices being heard.

of a dialogue between the current and antecedent text's authors, they should only be cross-referenced unilaterally. These data may even derive from a source that post-dates the text at hand. For example, the 2 Chr 11.6-12 and 20.20 provide contextual data about the town, Tekoa, useful for the reader of Amos 1.1. From these texts, the reader learns that Tekoa is a fortified town in the Judean wilderness built by Rehoboam for the country's defense. These contextual data led the editors of the *IVP Background Commentary*, in their comment on Amos 1.1, to conclude, "Because of [Tekoa's] location on the edge of arable land, its inhabitants presumably had to work very hard to maintain their existence."¹⁵⁷

The *Workbook* provides several examples of common frame data supplied by Scripture.¹⁵⁸ Ruth 1.4 speaks of "the marrying of Moabite wives" and yet Deut 23.3-4 indicates "No Ammonites or Moabite shall be admitted to the assembly of the LORD," and it defends this prohibition with two reasons from the history of Israel: first, they did not help the Israelites on their journey out of Egypt, and second, they hired Balaam to curse them. While the passage in Deuteronomy provides helpful context for the reader of Ruth 1.4, the story of Ruth does not provide context for the reader of Deut 23.3-4; therefore, only a unilateral cross-reference is justified.

¹⁵⁷ John H. Walton, Victor Harold Matthews, and Mark W. Chavalas, eds., *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity, 2000), 764.

¹⁵⁸ Wilt and Wendland, *Scripture Frames & Framing*, 303.

Deirdre S. Wilson and Daniel Sperber. "Relevance Theory"

We communicate intentionally with people for the purpose of making our addressee aware of information and our intent to communicate that information. Grice calls this *speaker-meaning*, the non-natural linguistic meaning of utterances which is conceptually related to its natural meaning in the external world.¹⁵⁹ Ideally, the addressee receives and inferentially comprehends the intended information; however, communication is approximate and it is naïve to expect complete recoverability of intentions or thoughts. "Even in quite successful cases of communication, the audience's hypothesis will hardly agree one hundred per cent with the communicator's thought."¹⁶⁰ "It is widely accepted that there is a huge gap between the meaning of a sentence and the messages actually conveyed by the uttering of that sentence."¹⁶¹ Despite how carefully we construct our utterances, success depends on how well the addressee understands the context of the utterance. The actual words only provide clues to the full scope of the message.

In the 1980s, Deirdre Wilson and Dan Sperber worked out a pragmatic communication theory which they call "relevance theory." It draws on Grice's *inferential model* of communication, as an alternative to the *code model*:

¹⁵⁹ Yan Huang, *Pragmatics* (Oxford, UK: Oxford University, 2007), 24.

¹⁶⁰ Ernst-August Gutt, *Translation and Relevance: Cognition and Context* (Manchester: St. Jerome, 2000), 212-3.

¹⁶¹ Huang, *Pragmatics*, 5.

According to the code model, a communicator encodes [his]¹⁶² intended message into a signal, which is decoded by the audience using an identical copy of the code. According to the inferential model, a communicator provides evidence of [his] intention to convey a certain meaning, which is inferred by the audience on the basis of the evidence provided. An utterance is, of course, a linguistically coded piece of evidence, so that verbal comprehension involves an element of decoding. However, the decoded linguistic meaning is just one of the inputs to a non-demonstrative inference process which yields an interpretation of the speaker's meaning.¹⁶³

With the code model, "the message was thought to be fully contained in the text, with the communicators' minds functioning as coding and decoding machines."¹⁶⁴ In contrast, inferential pragmatics considers the text as evidence from which the hearer infers the speaker's meaning. This inferential process is based on an understanding of human cognition.

The central thesis of relevance theory – the Cognitive Principle of Relevance--is that humans have an automatic tendency to maximize *relevance* in communication:

As a result of constant selection pressures towards increasing efficiency, the human cognitive system has developed in such a way that our perceptual mechanisms tend to automatically pick out potentially relevant stimuli, our memory retrieval mechanisms tend automatically to activate potentially relevant assumptions, and our inferential mechanisms tend spontaneously to process them in the most productive way.¹⁶⁵

¹⁶² Wilson and Sperber, and also Hill, use the opposite convention for 3rd person pronouns than adopted in this thesis. They use the feminine gender to denote the author/speaker and the masculine to denote the reader/listener. Our system was more convenient for referencing biblical authors.

¹⁶³ Wilson and Sperber, "Relevance Theory," 607.

¹⁶⁴ Harriet S. Hill, *The Bible at Cultural Crossroads: From Translation to Communication* (Manchester: St. Jerome, 2006), 13.

¹⁶⁵ Wilson and Sperber, "Relevance Theory," 610.

When our cognitive system interacts with a stimulus, such as an utterance, we are engaged in communication. Everything we know about the world, by means of our senses, memory, culture, communications, experiences, concerns, and texts form our *cognitive environment*, which is constituted by *contextual assumptions*. A relevant stimulus interacting with our contextual assumptions yields a *positive cognitive effect*. These can either strengthen a contextual assumption, modify it, abandon it, or most importantly, yield a new contextual implication.¹⁶⁶ We are motivated to communicate because we desire to improve our cognitive environment; therefore, we receive and sometimes seek relevant stimuli. *Cognitive efficiency* involves making the right choices -- the most relevant choices -- in selecting which stimuli to process and which available past information to process with it.¹⁶⁷ We also communicate because we have information that we believe someone would find worthwhile to receive and build on their cognitive environment. “Communication [is] a matter of enlarging mutual cognitive environments, not of duplicating thoughts.”¹⁶⁸

Relevance is increased as the positive cognitive effects increase and/or the effort to process the input decreases. Communication is relevant to the addressee when it provides *adequate* cognitive effects at an *acceptable* processing cost. The notions of adequate and acceptable are subjective and are determined by the communication

¹⁶⁶ Wilson and Sperber, “Relevance Theory,” 608.

¹⁶⁷ Hill, *The Bible at Cultural Crossroads*, 2; Wilson and Sperber, “Relevance Theory,” 609.

¹⁶⁸ Dan Sperber and Deirdre Wilson, *Relevance: Communication and Cognition*, 2nd ed. (Malden, MA: Blackwell, 2008), 193.

recipient. The communicator can take measures to reduce the processing cost by the manner and media of communication. He can inspire the addressee to increase her willingness to expend processing effort by persuading her that the cognitive effects will be adequate.¹⁶⁹ We receive an utterance with an expectation that the input will be sufficiently relevant to guide us toward the speaker's meaning.¹⁷⁰

Relevance theory argues that inferential communication requires two layers of intention. The communicator must not only intend to inform an audience of something (*informative intent*), but she must also intend to make it evident to the addressee that he has something he intends to communicate (*communicative intent*). Wilson and Sperber call this *ostensive-inferential* communication and it is done by means of an ostensive stimulus. The ostensive stimulus will somehow attract the attention of the addressee, activate an appropriate set of contextual assumptions, point the addressee toward an intended conclusion, and provide evidence that the communicator intends to affect the thoughts of the addressee. This final quality makes the stimulus ostensive and is an essential element of the Communicative Principle of Relevance: *Every ostensive stimulus conveys a presumption of its own optimal relevance.*¹⁷¹ In other words, an optimally relevant stimulus provides the audience with the dual expectations that it is worth their effort to process it and that it is the most relevant the communicator is able

¹⁶⁹ Hill, *The Bible at Cultural Crossroads*, 8-12.

¹⁷⁰ Wilson and Sperber, "Relevance Theory," 607.

¹⁷¹ Wilson and Sperber, "Relevance Theory," 611-2.

and willing to offer. The audience can thus proceed with confidence to pragmatically process the stimulus to draw their inferences yielding positive cognitive effects.

The addressee's pragmatic processor fleshes out the proposition from the decoded utterance (explicatures). The explicature involves both decoding and inference. It explicates "what is said" by a variety of means such as lexical sense disambiguation or pronominal or deictic reference resolution. The address also selects speaker-intended implicated premises and infers speaker-intended implicated conclusions (implicatures). Unlike explicatures, implicatures can only be derived by pragmatic inference. These implicated conclusions are new or modified contextual assumptions. They modify the cognitive environment of the addressee and are available for processing the next utterance. If the addressee is not satisfied that her expectation was met, she may choose to either process further or to stop processing because he no longer believes it is worth the effort. However, if she is satisfied her expectation of relevance was met, she may choose to seek additional implicatures.

Implicatures may be strong or weak. A strong implicature is one whose recovery is essential in order for the addressee to arrive at an interpretation which satisfies his expectation of relevance. A weak implicature helps with the construction of such an interpretation, but is not itself essential because the utterance suggests a range of several plausible implicatures.¹⁷² It is this distinction between weak and strong implicatures that is especially useful in translating intertextuality. A more traditional

¹⁷² Wilson and Sperber, "Relevance Theory," 620.

code model explicates to ensure the strong implicature is communicated. This additional wording may result in unnecessary processing costs and could evoke inappropriate weak implicatures.

Harriet S. Hill. *The Bible at Cultural Crossroads: From Translation to Communication*

The Bible at Cultural Crossroads provided several important contributions to this research. First, it offered the most accessible explanation of relevance theory and made it possible for me to understand the writings of Wilson and Sperber and of Gutt. Second, the notion of Primary and Secondary communication became a critical aspect of my translation model, however, I revamped her notion of secondary communication after reading Gutt's 2005 publication.¹⁷³ Hill explains that a primary communication exists when authors or speakers design their utterances to communicate a message to a specific audience, and craft their utterance with presuppositions of a particular overlap between their cognitive environment and that of their audience. They use just enough text for the reader to evoke the speaker-envisioned contextual assumptions from her cognitive environment to infer the speaker's intended conclusions. These evoked assumptions form the context of the communication. The intended explicatures and implicatures are not fully contained in the utterance, but are inferred from the dynamic between the text and the context. They are the cognitive effects that motivated the

¹⁷³ Hill, *The Bible at Cultural Crossroads*, 28, 28-29n13.

person to read or listen to the utterance in the first place.¹⁷⁴ Third, her efforts to assist the translator build context for the reader informed the following five key principles:

1. Expectation of Relevance: Readers (and translators) must expect that the benefits from cognitively processing interconnections will be worthwhile.¹⁷⁵
2. Extraneous information adds to processing cost: Too much information adds to the processing costs, despite the potential for significant cognitive benefits.¹⁷⁶ [From this principle and the next four, I proposed restricting cross-references to only those that the reader can expect to help build context.]
3. Cross-references should contribute to the HOAC: Only paratext that provides access to the author's contextual assumptions guide the reader to his intended meaning.
4. Misread function yields unintended context: Misreading the function points the reader to unintended context, which may lead to unintended conclusions. Sometimes readers think they share context with the communicator, but do not actually share it. This can happen when a

¹⁷⁴ Hill, *The Bible at Cultural Crossroads*, 15-16.

¹⁷⁵ Hill, *The Bible at Cultural Crossroads*, 8-10.

¹⁷⁶ Hill, *The Bible at Cultural Crossroads*, 47.

reader misunderstands the function of a cross-reference. Refer to her

Table 3: “Mutual Cognitive Environment Matrix.”¹⁷⁷

5. A cross-reference is a bridge to intended context: A reader who avoids ‘crossing the bridge’ cannot recognize some of the author’s intended context. In her development of the Mutual Cognitive Environment Matrix, she explains that sometimes readers do indeed share context with the communicator, but they don’t realize it. I have extended this principle to cross-references, noting that readers often avoid or abort processing cross-references because they have too low of an expectation of their relevance.

Refer to the audio-visual modules and its handouts in Appendix III for a fuller presentation of my paratextual proposals.

Ernst-August Gutt. “On the Significance of the Cognitive Core of Translation”

Gutt provided two key contributions to this thesis: the notion of translation as a higher order of act of communication and the distinction between the stimulus and interpretative modes of translation.

¹⁷⁷ Hill, *The Bible at Cultural Crossroads*, 27-29.

Primary Communication

The review of Hill provided her clear explanation of primary communication. Each biblical author was engaged in primary communication with a message designed for a specific audience. While not everyone in his audience possessed all the contextual assumptions presumed by the author, we identify those who do as the Model Reader. The Model Reader evokes the context correctly and thus apprehends the author-intended explicatures and implicatures.

Secondary Communication

As the interpreter “listens in” to the primary communication event, she is engaged in a secondary communication act because she is receiving communication designed for someone else.¹⁷⁸ Bible interpreters do exegetical work to enlarge their cognitive environment in an attempt to overlap with the cognitive environments of the original authors and audiences. This enables them to access the correct context to apprehend the explicatures and implicatures intended by the biblical author. Through this process, they are seeking to take the position of the Model Reader.

¹⁷⁸ Hill, *The Bible at Cultural Crossroads*, 28-29n13. Hill applies the term, “secondary communication” to translation, but it can be applied more precisely to the act of listening to the biblical author’s communication. Translation is a separate act of ostensive communication.

Higher Order Act of Communication

These are communications about communications. Translation is a higher order act of communication.¹⁷⁹ After the translator completes the process of “listening in” to the primary communication, the translator initiates a new communication about that original primary communication that is directed to the target reader of the translation. To summarize, the biblical message is designed for one audience, read by a secondary audience (interpreter-translator), and re-communicated to a new audience (translation receptor).

This higher order communication requires the translator to anticipate how the cognitive environment of their target reader is shared with the biblical author. Then the translator can craft the text and paratext (1) to enlarge the target reader’s cognitive environment, (2) to correct the target reader’s understanding of what she shares with the biblical author (i.e., her perception of the mutual cognitive environment), (3) to guide her search within this perceived mutual cognitive environment for the context needed so she may (4) infer the explicatures and implicatures intended by the biblical author.

¹⁷⁹ Gutt, “On the Significance of the Cognitive Core of Translation,” 34.

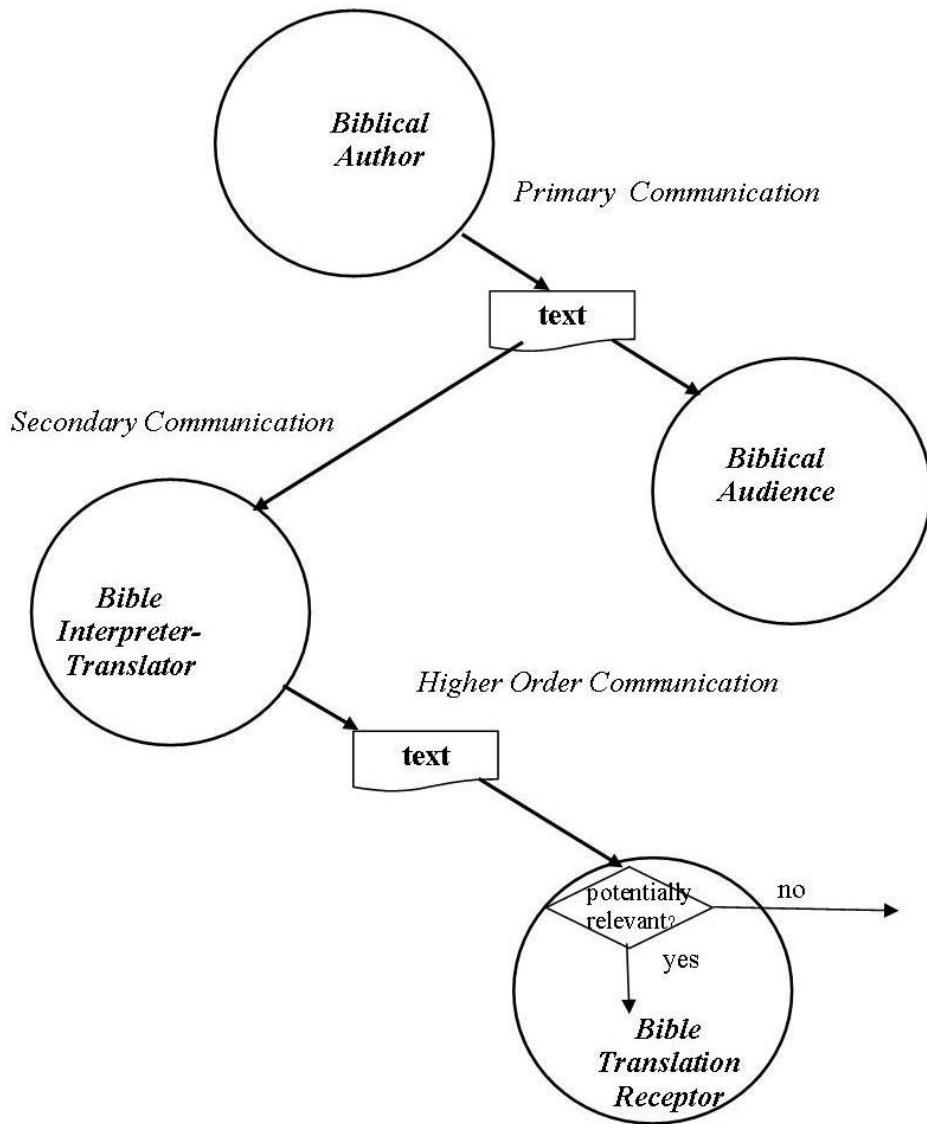


Figure 5: Translation as a Higher Order Act of Communication

Cross-References: Primary or Higher Order Communications

Cross-references in Bible translations should contribute to this higher order act of communication.¹⁸⁰ Instead, many are actually primary communications initiated by the cross-reference editor and intended for his target readers. While they may be relevant with respect to the editor's communicative intent, they often are not relevant with respect to the higher order act of communication about the original biblical message. They provide cognitive effects and inferences intended by the cross-reference editor. Though they may provide interesting or even useful supplementary information, they instead enlarge the target reader's cognitive environment in ways unintended by the biblical author and consequently may distort the reader's perception of the cognitive environment she shares with the biblical author. Thus, if the reader incorrectly thinks this additional information was intended for the original audience, then she will likely infer unintended conclusions. Relevant cross-references must contribute to the same higher order act of communication as the translation that they support. In other words, they are limited to those that provide cognitive effects that the biblical author assumed his audience understood.

The Interpretation-Oriented Stimulus Mode and the Interpretative Mode

Gutt argues that when one ostensibly communicates about another communication, they can either focus on replicating the stimulus or its interpretation.

¹⁸⁰ Gutt does not mention cross-references in this paper. The application is my own.

The stimulus is its perceptible evidence (what was said plus non-verbal evidence). The interpretation is the body of thoughts it intends to share (what was meant). He refers to these as the s-mode and the i-mode of higher order communications. Their distinction is analogous to direct and indirect speech. An s-mode HOAC requires the addressee to have full access to the context of the primary communication in order to ensure she properly.

In an interlingual HOAC, the communicator cannot simply replicate the stimulus because this still be an expression of the original language. Gutt developed the interpretative-oriented s-mode. The translator evaluates features of the primary communication and determines which carries significant communicative weight. He calls these communicative clues. Then he determines how to represent that communicative clue in the target language. Often lexical features offer important communicative clues. Communicative clues may depend upon other linguistic features, such as phonetic, structural, discourse markers, formulaic expressions, register, figures of speech, imagery, focus, cadence, etc. Sometimes these communicative clues may be represented in the target language using a different linguistic property. The translator needs to determine how to represent a toke of these clues in a way that achieves relevance for the target audience.

Philip W. Goodwin. Translating the English Bible: From Relevance to Deconstruction

Goodwin applies the work Gutt in several ways, but most significantly in terms of what he calls “the repetitive texture.”¹⁸¹ He writes, “The repetitive texture in a text is a rich source of contextual implications, and if it is lost or distorted, there will be a very significant loss for any reader who wishes to read it attentively.”¹⁸² An illuminated Bible takes the repetitive texture seriously, as it seeks to preserve an s-mode token of Biblical authors’ dialogue markers. It achieves relevance by reducing the effort to recognize these markers and their intertexts and helping its audience expect to benefit from any effort to connect the texts.

Sometimes intertextual markers are not dependent on shared vocabulary or structure, but on other phonetic or other linguistic properties. A literal translation may accidentally preserve word-based or structure-based markers, however, they offer no advantage over dynamic translations in preserving markers that depend upon other properties. A literal translation is very likely to erase word-based markers that it did not intentionally seek to preserve. Markers can be textually preserved if the translator recognizes and understands them, and then establishes how to represent them in the target language in a way that achieves relevance for the target readers.

¹⁸¹ Goodwin, *Translating the English Bible*, 185.

¹⁸² Goodwin, *Translating the English Bible*, 190.

Gérard Genette. *Paratexts: Thresholds of Interpretation*

The contemporary literary theorist, Gérard Genette, does not explicitly address cross-references, but his work easily can be applied to Bible cross-reference systems. To Genette, the *paratexts* are those various liminal devices and conventions that accompany a text and strategically mediate the text to the reader, ensuring the text's presence in the world.¹⁸³ He states that a paratextual production is a conveyor of a commentary that is authorial or more or less legitimated by the author, [it] constitutes a zone between text and off-text, a zone not only of transition but also of transaction: a privileged place of pragmatics and strategy, of an influence on the public, an influence that--whether well or poorly understood and achieved-- is at the service of a better reception for the text and a more pertinent reading of it.¹⁸⁴

Genette examines paratextual devices and their features in terms of five characteristics: spatial, temporal, substantial, pragmatic, and functional. He attempts to characterize these “more concretely” as follows:

Defining a paratextual element consists of determining its location (the question *where?*); the date of its appearance and, if need be, its disappearance (*when?*); its mode of existence, verbal or other (*how?*); the characteristics of its situation of communication—its sender and addressee (*from whom? to whom?*); and the functions that its message aims to fulfill (*to do what?*).¹⁸⁵

We now consider each of these questions with respect to Bible cross-reference systems.¹⁸⁶

¹⁸³ Gérard Genette, *Paratexts: Thresholds of Interpretation* (Cambridge, UK: Cambridge University, 1997), xviii, 1-2.

¹⁸⁴ Genette, *Paratexts*, 2.

¹⁸⁵ Genette, *Paratexts*, 4.

¹⁸⁶ Genette, *Paratexts*, 4-13.

Spatial – Where Is It Located Relative to the Text?

This refers to decisions as to whether they are located at the bottom, the inner or outer margins, in a center column, or at the end of each paragraph. It also involves the issue of whether the system's method to identify a cross-reference precedes the word or expression (e.g. ESV); follows the word or expression (e.g. NIV), and or simply denotes the verse in the center-column along with the cross-referenced verse (e.g. NLT).

Temporal – When Did It Appear?

Communities may not be ready for cross-references when they first receive translated Scripture. The community should consider if they should be withheld until the printing of the completed New Testament, whole Bible. Perhaps they should be withheld for later editions until the system has been tested to ensure it communicates effectively.

Substantial – How Is It Formed?

Does it involve text, an alpha-numeric superscript, an icon or symbol, or a special font? In the case of electronic Bibles, it could involve verbal text, sound symbols, hyperlinks, etc.

Who Is the Addressee?

Some cross-references may actually be intended for a particular subset of the translation's target audience. In our translation work for a predominantly Muslim community, we included some textual notes that were designed to defend some rendering in anticipation of a critically scrutinizing Islamic apologist. As another example, cross-references system could include a word study or topical Bible feature for the benefit of pastors or teachers. The user should be able to clearly distinguish any such function from the essential function of helping the reader access the common and textual frames.

Who Is the Addressor?

Genette explains the significance of acknowledging who is actually communicating the particular paratextual device, their degree of authority, and their responsibility for the publication. Perhaps even more important is whom the audience perceives to be the addressor and how credible is their work. For example, the ESV advertises that their cross-references were the work of scholars from Oxford and Cambridge.

What Is the Illocutionary Force of the Cross-Reference?

Each cross-reference is a speech act and its illocutionary force should be considered by the designer of the system and communicated to the target reader. The translator

should consider what the cross-references are accomplishing. For example, are they communicating *authoritative information, interpretative decisions, interpretative advice, or carefully considered suggestions*? What is the illocutionary force perceived by the target audience? This thesis recommends that the translation's target reader perceive that the cross-references are designed to communicate *carefully considered suggestions* of intertexts or contextual data that provide context assumed by the biblical author. The target reader would then understand that she must take responsibility for her decision to either ignore or to appropriate and recontextualize each cross-reference.

Functional – What Is Its Function or Purpose?

The function of our intertexts is to mark all the contextual intertexts or contextual data that the author intended the reader to access. These include the general types of inter- and intratextual dialogue and the extratextual data extracted from biblical texts. Cross-references should either avoid—or clearly distinguish—any other functions, such as lexical concordance, topical Bible, or any other type of supplementary information that does not illuminate the author's intended context.

Genette observes that answers to the first four characteristic features can be determined precisely and objectively, but the function can only be apprehended inductively and may have multiple answers.¹⁸⁷ It is frequently no easy task for a Bible

¹⁸⁷ Genette, *Paratexts*, 13.

reader to apprehend the function or functions of any particular cross-reference. As I examined scores of cross-references in across Scripture using various cross-reference systems, I may have noticed shared vocabulary but still struggled to identify the relationship between the two texts. This point critically relates to relevance theory's notion of processing costs. The function of the paratext must be determined inductively and consequently demands a high processing cost. How can our target reader know how to process the information if it is difficult to determine why it is even identified? We can address this problem in two ways. First, eliminate cross-references that do not support context. Second, identify the general function of the cross-reference by a culturally meaningful symbol or icon.

Although Genette does not explicitly address the relationship between paratextual characteristics and culture, he makes a clear contrast between the first four observable characteristics (spatial, temporal, substantial, and pragmatic) and the functional characteristic. The ability of the target reader to observe and interpret the spatial, temporal, substantial, and pragmatic aspects of the cross-reference may vary with culture; however, the functional characteristic of Bible cross-references is culture-free since it is limited to identifying the biblical author's contextual assumptions.¹⁸⁸ We need to ensure that the cross-references communicate effectively to the target reader. The translator should test to ensure that the location and layout are effective (spatial), the

¹⁸⁸Philip Noss. "Whom Do Translators Address? Implicit or Explicit Instruction in Parallel References." *The Bible Translator* 58, no. 4 (2007): 189-191. Noss urges the translator to ensure that cross-references are tested to ensure they communicate effectively to the receptor community.

symbols and icons are meaningful (substantive), and the instructions effectively communicate how the system works, to whom they are addressed, and what they intend to accomplish (pragmatic). There is a communication failure if the translator intends the cross-references to be received as *carefully considered suggestions*, for example, but the target reader understands them to be *authoritative information*. Even the temporal characteristic needs careful consideration. The community should determine when (and if) cross-references will be introduced within the course of producing Scripture portions. Cross-reference systems should be tested for cross-cultural effectiveness.

In summary, these six scholars offer the theory needed to form translation principles and strategies to help our target audiences effectively access more of the Biblical authors' intertextual context. In our next chapter, we integrate all of this theory into principles and strategies and present them in a ninety-minute collection of modules.

CHAPTER FOUR

THE PROJECT DESIGN

The intertext is to the text what the unconscious is to consciousness.
--Michael Riffaterre, Compulsory Reader Response

The Project Overview

The goal of this thesis is to develop feasible, relevant, and theoretically sound textual and paratextual principles and strategies for producing an illuminated Bible translation. The goal of this project is to effectively communicate them to experienced Bible translators so they can have an opportunity to critically examine them and consider implementing them in their translation project or training. The project consists of two elements: a series of audio-visual teaching modules and a survey to elicit feedback on their substance and form. The modules assume an audience of experienced Bible translators who are not necessarily aware of either intertextuality or relevance theory. This chapter briefly summarizes the objectives of each teaching module, explains how they were produced and distributed, and describes the survey instrument used to assess their effectiveness.

This survey research is *exploratory* and *directional*. It is *exploratory* because there is minimal published instructional material aimed at preserving the interconnections in Scripture in translation, and none that offer coordinated textual and paratextual strategies designed to offer a high expectation of relevance. It is *directional* because I predict that as translators become more aware of the rationale, and are presented with

a solution that is both feasible and effective, then they will embrace many aspects of the proposed strategies. However, I do not know if the audio-visual lecture with only a few straightforward examples will be sufficiently clear and persuasive.

The teaching modules are available at <http://www.screencast.com/t/5ttRl4hCBj> and the survey questions and response options are presented in Appendix I.

The Teaching Modules

The Teaching Methods and Goals

The teaching involves audio-visual lectures that each participant can view at their convenience. It is assumed that the participants are not familiar with intertextuality and have not seriously considered preserving it in translation. Therefore, an initial objective is to help the reader perceive that this topic is sufficiently relevant to view at least the first lecture.

The videos progress in a pedagogically logical sequence. Occasional examples from scripture are provided to illustrate a point. There are seven modules presented in eight videos:

- I The Illuminated Bible: Translating Intertextuality in Scripture
- II Scripture Illuminating the Common Frame: Accessing contextual data
- III Scripture Illuminating the Textual Frame: Hearing the dialogue (parts A and B)
- IV Hermeneutical Considerations: Illumination without manipulation
- V Textual Strategies: Representing markers that achieve relevance

VI Paratextual Strategies: Contextual benefits worth pursuing

VII The Way Forward: From theory to practice.

The Objectives of Each Module

The Illuminated Bible: Translating Intertextuality in Scripture

This nine-minute initial module introduces the topic of intertextuality in Scripture, the objectives of the research, the twin contexts of Biblical authors, and communication and relevance theory.

Scripture Illuminating the Common Frame: Accessing Contextual Data

This brief module gives two examples that illustrate how extratextual data can be extracted from other Biblical texts to provide needed common frame context. The two passages do not illuminate each other; but rather one text is a source of needed contextual information for the other.

Scripture Illuminating the Textual Frame: Hearing the Dialogue

This thirty-one-minute module is the longest of the series and so it is divided into two parts. It explains how authors dialogue with other texts and marks them in various ways for various rhetorical purposes. It describes and illustrates the two fundamental ways that Biblical authors interacted with other texts to construct their message and how they pointed their readers to their intertexts. This module develops several

principles that inform the textual and paratextual strategies to help our target audience hear the inter- and intratextual dialogues that form the textual frame of reference.

Hermeneutical Considerations: Illumination without Manipulation

This ten-minute module introduces some hermeneutical challenges inherent to understanding the interconnectedness of Scripture. It suggests that the approach of the Model Reader offers a good solution for analyzing intertextual relationships, especially when there is uncertainty as to text's boundaries, date of composition, and authorship. This module alerts the translator to the interpretive power of inter- and intra-textual links. It exhorts the translator to avoid obscuring the links, but also to avoid highlighting them. Ideally, intertextual links should be implicated as strongly as they were to the original audience.

Textual Strategies: Representing Markers that Illuminate

This seventeen-minute module characterizes intertextual markers as an aspect of a text's repetitive texture. The markers are communicative clues that may be represented by a different language property in the Biblical language than in the target language. A good translation takes the repetitive texture seriously and strives to preserve markers in a way that achieves the relevance for our target audience. This may be accomplished by almost any translation style. Translating literally is neither necessary nor sufficient, although it may accidentally preserve word- or structure-based markers. If a literal translation does not recognize the marker, it is still likely to erase even word- or

structure-based clues. If the dialogue markers depend upon other properties, a literal translation is just as likely as freer translations to obscure or erase them.

Good textual strategies are important, but our readers also need paratextual support to effectively build their textual frame of reference. The easier it is for a reader to connect the text to the intertext, the more powerful the impact of the intertextual relationship.

Paratextual Strategies: Contextual Benefits Worth Pursuing

This sixteen-minute module offers seven more principles and nine cross-reference system design strategies to help the reader to efficiently connect the text to the entire intertext. It interacts significantly with relevance theory and Gérard Genette's theory of paratextuality.

Any paratextual device, including cross-references, is a strategic act of communication. Popular cross-reference systems squander this opportunity by confusing the reader with two kinds of communication: the HOAC from the translator and a supplementary primary communication from the cross-reference editor. Only the former offers cognitive benefits intended by the Biblical author. While the latter may provide interesting or even useful supplementary information, it may encourage its reader to search there for context and consequently infer unintended conclusions.

Relevant cross-references instead will focus on supporting the translator's higher order act of communication by efficiently and reliably helping the reader to access contextual assumptions that the original audience presumed of his audience.

Genette analyzes paratextual devices in terms of their spatial, temporal, substantial, pragmatic, and functional characteristics. The first four are culture-bound characteristics that should be developed and tested within the community. The function of a cross-reference, however, is determined by Scripture itself rather than each community, and thus they may be developed collaboratively by the translation community.

The two primary functions are connecting an intertextual dialogue from the textual frame, and pointing to extratextual data within the common frame. Secondary functions connect borrowed texts and parallel passages. Genette observed that the reader ascertains the function of a paratext inductively, which is not necessarily an easy or accurate process. So we suggest the translator selects culturally tested icons to communicate the function. Another key paratextual strategy is to bilaterally cross-reference intertextual dialogues and unilaterally point the reader to common frame context.

The Way Forward: From Theory to Practice

Even now, translations can incorporate many of these principles. Further development, however, is still needed. This final module proposes that these strategies be persuasively demonstrated with many examples taken from diverse selections of Scripture. It proposes that a collaborative wiki be established to develop the intertextual, intratextual, and extratextual databases.

This module also proposes a couple of minor improvements to *ParaTExt*, the standard translation software. Finally, it reflects on ramifications of the principles and strategies in an electronic Bible.

The Production of the Audio-Visual Modules

Software and Equipment

The audio-visual modules were developed using the following software: *PowerPoint 2016*, *Logos 6*,¹ and three products by TechSmith: *Camtasia Studio 8.6*, *Snagit*, and *Screencast.com*. I also used a good USB microphone² with a windscreen and an external monitor.

Camtasia Studio is an excellent tool for screen recording, editing, and producing videos. It can record the computer screens directly or via a *PowerPoint* add-in. The *Camtasia* editor permits the user to delete, move, or replace audio or video segments; import images, audio, or video files;³ optimize the audio; and emphasize details with speech bubbles, spotlighting, call-outs, or zooming. Other features include quizzes, table

¹ BibleWorks 10 has the best tool for comparing cross-references between versions (assuming they come with a cross-reference data set.)

² I used the Audio-Technica 2100 cardioid dynamic USB microphone with a windscreen.

³ Camtasia Studio 8.6 records the screen and generates a raw recording file (trec). Camtasia then creates a Camtasia project file (camproj) which can import and edit multiple types of media files: audio (e.g. mp3 and wav); visual (jpg, png, gif, bmp); and audio-visual media types (e.g., mp4, wmv, mov, and swf). Camtasia then can produce an audio-visual output file one of multiple file formats (e.g., avi, mp4) the most versatile is the mp4 with the Flash/HTML5 controller, which is required for many Camtasia Studio features to function, such as quizzes, hotspots, table of contents, and closed captions.

of contents, and searching. *Camtasia* is integrated into *Screencast.com*, which offers web-based video file storing and sharing features. *Snagit* was used to annotate screenshots that explained viewing features.

Recording and Producing

Developing a Complete Script

For PowerPoint slides, scripts were marked to instruct me to click the mouse to advance to the next PowerPoint animation or slide.

For Logos videos, the scripts were detailed in a separate Word document, and marked to instruct me to pause the recording while I advance Logos to another passage.

Recording Setup

I sought out study rooms in local libraries that were free of noise from ventilation ducts. The external monitor made it possible to view the script while recording the primary monitor screen activities.

Recording Logos Videos (*.trec, *.mp4)

I used Camtasia standard screen recorder option. I displayed my script on the external monitor and Logos on the primary monitor. Sometimes I remembered to hide task bar. After completing a satisfactory recording, I edited the video by adding emphasis on details with speech bubbles, spotlighting, call-outs, or zooming. I set up

the Logos screens to include the text on the right and the intertext on the left. It also displayed English translations at the top and the original Greek or Hebrew at the bottom. After editing, I produced a 1080p mp4 video and imported it into the Camtasia project file described in the next step.

Recording Power Point Slides (*.trec)

I used Camtasia's PowerPoint add-in because it makes it possible for the audience to search the video for a word in any PowerPoint slide and jump to that slide. I inserted a blank slide in the PowerPoint with the mp4 file name to mark the place where I would embed a Logos video.

Editing the Camtasia Project File (*.camproj)

This involved several activities.

Inserting a Logos Video

I removed the segment that recorded the blank slide with the appropriate *.mp4 file and verified that the audio and visual transitions were smooth.

Editing Mistakes

Whenever a PowerPoint slides had an audio or video error, I could easily re-record the audio, video, or both tracks for these slides and create a new Camtasia *.trec file to insert and replace the flawed segment in the *.camproj file.

Creating Meaningful Markers for the Table of Contents

Camtasia offers a convenient Table of Contents feature for on-line viewers. Viewers can select any portion of the Contents to move the video playback to that particular point. The Table of Contents is established by markers in the Camtasia project file. The PowerPoint add-in automatically creates a marker for every PowerPoint slide, but my preference was to deleted all of these markers and create a few at logical places in the presentation using descriptive names.

Creating Questions for Reflection

Camtasia has a very nice quizzing feature available only to on-line viewers. I renamed the quizzes “Questions for Reflection” and designed the questions to help the viewer reflect on key points. Each module ends with a brief ‘quiz’. I set them to be optional and enabled viewers to compare their answers with mine. Most were true-false questions with ‘true’ as the correct answer. However, occasionally ‘false’ was the correct answer. This helped encourage the user to think about the questions rather than just click through them. This anonymous feedback helped me to independently evaluate how well the teaching communicates. Any particular quiz result cannot be correlated to any particular survey result.

Uploading to Screencast.com

I uploaded all of the modules when they were ready to produce as *.mp4 files. I used all of the default settings except that I requested the Table of Contents to be

initially visible to viewers on the left with a thumbnail of the corresponding the PowerPoint slide. I confirmed that the ‘searchable’ and ‘quizzing’ options were selected and requested that the quiz results be sent to anonymously to my email address. I changed the default name of the quiz label to “Questions for Reflection” to assure the participant that the purpose was to reinforce concepts rather than to critique their comprehension.

Handouts

I created four downloadable handouts (See Appendix III) that summarize the principles and strategies, show how the principles support the strategies, and demonstrate some of the strategies using examples from Scripture that had been presented in the modules.

Creating the Playlist

The entire set of modules and handouts are available through a single link that accesses a playlist that I abbreviated the names of each module so its distinguishing feature would be easily seen by the user. Since the playlist displays the files in alphabetical order, I named the four handouts so they would appear after the module on Paratextual Strategies.

Accessibility of Modules

Screencast has several options for controlling content access. I made them accessible to anyone who has the URL link and invited all participants to forward the link to anyone whom they feel would like to participate. I also made the modules available for download. While I may risk losing control of how the content is used, this option makes it possible for people to download when they have good internet access and view at a later date.

The Survey Instrument for Assessing the Reception of the Respondents

Survey Design

The Survey used the web-based Survey Monkey software. See Appendix 1 for the twenty-nine survey questions and response options. The survey had the following objectives:

1. Validate my presuppositions about my target audience. (Questions 2-6, 8-10, 20-28)
 - Determine how well each participant fits the profile of the intended audience of the teaching modules.
 - Learn what kind of audience they believed would benefit from these modules.
 - Learn whether translators use cross-references in their publications and whether they test them.

- Understand more about how people use cross-references and their perception of their value and function.
 - Learn if they would be motivated to look up a cross-reference if they could expect it to offer what my thesis attempts to offer (i.e., contextual information assumed by the Biblical author).
2. Assess the effectiveness of these modules for the actual audience (Questions 1, 7, 11-19)
- Were they able to view on-line or needed to download and why?
 - Which modules did they choose to view?
 - How did they rate various aspects of the production quality and features?
 - How did they perceive the helpfulness of the theoretical concepts?
 - How well could they understand the concepts as presented in the core modules?
 - Did they want or need any more explanation or examples on particular teachings?

Survey Distribution

The modules were sent to experienced translators composed of individuals from two groups: Seed Company translation consultants and those individuals who offered to participate after hearing my presentation at BT2013. I also posted the modules and

survey on MAP, the wiki for Bible Translators.⁴ Everyone was encouraged to invite others to participate.

The survey utilized the web-based “Basic” *Survey Monkey*® instrument to obtain anonymous and confidential feedback. Each person receives survey instructions along with the teaching modules and handouts. Fourteen of the twenty-seven questions use the Likert scale to permit evaluative responses. These involve a symmetric set of three or five response options centered around some sort of neutral option. Some questions offered a “not-applicable” response option. Eleven are non-evaluative multiple choice questions. Some Likert and multiple choice questions permitted the respondent to add comments. Two questions were open-ended inviting the user to respond freely.

The survey is intended to take about fifteen minutes, but it utilizes skip-logic to allow certain participants to avoid seeing questions that were irrelevant to them. Respondents who are not involved in a Bible translation project avoid seeing three questions about their project. Respondents who did not view any of the modules avoid seeing any evaluative questions about the modules.

⁴ MAP “Modular Aggregation of Principles for Bible Translation” <https://map.bloomfire.com/>.

CHAPTER FIVE

OUTCOMES

Any utterance is a link in a very complexly organized chain of other utterances.

--Mikhail Bakhtin, The Problem of Speech Genres

Communicating the Project

Communicating Expectations to Its Target Audience

The modules were intended for an audience of experienced translators, consultants, and educators with the intent to receive feedback on these principles and strategies and to encourage their use as they train, mentor, and guide translators. The modules assumed the participants were fluent in English and somewhat familiar with relevance theory and hermeneutics and could engage with this somewhat academic level material. However, the results indicate that in my invitation to participants, I did not clearly communicate the objectives and intended audience of my modules. My email invitation stated, “The modules are designed for an audience with Bible translation experience, but non-translators may find them useful and interesting.” My invitation on MAP stated, “It is my prayer that these modules will be useful to you and that your feedback will help improve them to become effective tools for training Bible translators.” As a result, a few participants incorrectly assumed they were intended for national translators who speak English as a second language and have little formal academic experience. One

commented that they were “too advanced for any of the national CITs I work with;” another said, “The terminology forces your audience to be quite academic. I think even CITs may have difficult with it;” and another, “This is great for a consultant level, higher analytical thinker, but not all national translators would understand this.”

Earlier versions of the modules were more fully developed and assumed their audience had no background in relevance theory and less background in other areas. They offered an extensive presentation of relevance theory and more examples of literary allusion, general allusion, and inner Biblical exegesis and more development of textual and paratextual strategies. Unfortunately, these versions were unacceptably long and unwieldy, so the overall presentation was dramatically shortened to one that assumed much more shared background knowledge.

Channels for Hearing Feedback

I received feedback through four different channels: survey results; Questions for Reflection; direct comments via email or MAP; and response indicators on MAP. I sent two additional reminders to those on the distribution list. My supervisor, Milt Jones, sent a request to all Seed Company consultants to consider participating in the research and my Gordon-Conwell mentor, Dr. Roy Ciampa, created a post on MAP encouraging people to respond. All but five survey respondents indicated that they learned about the modules through my personal invitation to participate; three learned via MAP; and two indicated they learned through other means.

Presentation of the Data

MAP indicators include “likes”, comments, and the number of views. My MAP post received two comments, three “likes,” and 213 views.

At least twenty-eight people responded to some or all of the Questions for Reflection. These helped indicate which topics and questions needed to be communicated more clearly.

Thirty-one surveys were sufficiently complete to offer valid data for analysis. I will summarize some of the more interesting findings from two perspectives, the survey data,¹ and the Questions for Reflection.²

Survey Data with Narrative Comments

The Respondents

Most of the respondents are practicing translation consultants engaged in multiple translation projects and four are also serving as either a translator or as a professor in a college or university. Four-fifths of the respondents consider themselves to be at least moderately familiar with intertextuality and interested in understanding how to apply it to their translation work. A fourth of these have been actively seeking to preserve

¹ Refer to Appendix I for the text of the Survey Assessment Tool and Appendix IV for the complete raw survey data with narrative comments. The DVD contains the survey data presented in a colorful PowerPoint file, but without the narrative comments.

² Refer to Appendix II for the Questions for Reflection and statistics on participant response.

intertextual connections in their translation work. Most respondents do not regularly use cross-references and half do not know whether their translation project plans to use them.

Most respondents are my colleagues who responded to my personal email invitation. Three responded to my invitation posted on MAP and two learned of the project through some other means. Almost every respondent embraces the preeminent role of Scripture in interpreting Scripture.

Acceptance of the Principles and Strategies

90 percent of the respondents were positive or very positive and a similar percent felt that the modules would be useful in a consultant-in-training program. 67 percent stated that they would definitely consider using some of the textual strategies in their translation work and 60 percent would definitely consider using some of the paratextual strategies. Only one expressed doubt that they would consider these strategies. One remarked, “[your] framework for understanding these paratextual issues was fascinating.” On average, 60 percent of the respondents considered the theoretical issues helpful while 40 percent were undecided, needing more examples.³ Nevertheless, a third of these 40 percent indicated that they would definitely consider using some of

³ Two respondents classified a topic as unhelpful, but both said they would definitely consider the paratextual strategies. One rejected the discussion on the allusive use of quotations and the distinction of borrowed and parallel passages while another rejected the discussion on clues to identify implicitly marked texts.

the textual and paratextual strategies. Two remarked that they did not think there were any aspects of intertextuality that were not properly covered and one remarked, “It (intertextuality) was handled very well.”

The Pedagogy

Despite these generally positive responses, it is clear that many respondents need more clarity, development, and examples before they can fully comprehend, and confidently embrace and implement these principles and strategies. One explained that he or she would “need to think lots more to really make it applicable” and another wrote “[I] made statements without adequate support.” Despite the ability to stop, replay, and search the videos, many felt they were bombarded too early on with dense technical language requiring “too much mutually shared information.” One remarked that it would have helped if I had started “with a more simplistic beginning and [with an] example for each presentation without the technical words. . . then once listeners got the general concepts, they could begin to catch the technical descriptions. Again, I would want to comment that this is great for a consultant level, higher analytical thinker, but not all national translators.” One suggested that I “present the theoretical underpinnings in an academic book or article, and create entirely practical training modules.”

Although more examples were needed, the ones provided were helpful and appreciated. One professor remarked, “Your example from Ezekiel was great.” About half of the respondents wanted more explanation of literary and general allusion, inner-

biblical exegesis, and the textual strategies, and 85 percent wanted more explanation of the paratextual strategies.

More pedagogical insights were uncovered by the analysis of the Questions for Reflection, which will be presented later.

Viewing Experience

With the exception of sound quality, people had a very favorable viewing experience. Curiously, there was a widely divergent opinion on sound quality, with seven rating it very good or excellent and nine rating it fair or poor. This discrepancy may warrant further investigation. Comments indicated that the audio was more challenging in the first two videos and was very good in the video segments involving Bible software captures. Several observed that I spoke too quickly and one noticed some minor typographical errors. People found the videos easy to use and especially appreciated the online search feature.

At least 75 percent viewed the first three videos, but only about half viewed the rest. Nevertheless, 75 percent rated the length of the presentation as either good or very good and two respondents rated the length as excellent. Only half of the participants looked at the handouts that accompanied the module on Paratextual Strategies. Most viewed the on-line version but two found it easier to download to avoid interruptions caused by their unsteady internet connection.

Cross-References

The survey asked translators and consultants to reflect on their use of cross-references in their translation projects. Half of them did not know if their translation team planned to publish them. One consultant had advised his or her team to test their cross-reference system to ensure they could be understood and another consultant expressed serious doubt that his or her target community could use cross-references with any level of understanding.

The survey also asked respondents to reflect on their personal attitudes and experiences with cross-references. A majority respondents do not consider the time to look up cross-references is worthwhile (37 percent occasionally and 22 percent rarely) and many are not confident that they successfully recognize the basis for any particular passage being cross-referenced (44 percent occasionally and 19 percent often not confident). The respondents in both of these groups were much less likely to ever look up cross-references. Some interesting comments include: “I’m used to looking up things and discovering it wasn’t helpful;” and “They are usually merely lexical or topical links with very little relationship to the author’s intended meaning;” and “Except with quotes, references seem to vary in focus, depending on the version.” In summary, a significant percentage of the respondents do not expect that cross-references would provide themselves cognitive benefits worth pursuing.

Nevertheless, all but one stated that they would likely be motivated to look up a cross-reference if they could depend on it to direct them to information assumed by the Biblical author. One exclaimed, “This is the great lack!” and another, “I would love a

print Bible (besides Nestle-Aland) that clearly marks the cross-references in this way.”

Others remarked that this focus is greatly needed and worthy of development.

The survey indicated that people perceive that cross-references function to provide both supplemental, non-contextual information and as well as author-intended contextual information; however, the non-contextual function is more common than contextual. Over two-thirds consider cross-references to be a somewhat effective tool for either kind of research, but our respondents generally depend more upon other resources.

Questions for Reflection

The quiz feature is an effective tool that could have been better leveraged. While two-thirds rated the Questions for Reflection as good, very good or excellent, one fourth did not view them. Perhaps users needed more encouragement before beginning the modules. I also suspect that early problems with the quizzes in the first two modules may have discouraged some to continue to view later modules. Two weeks after distributing the survey, I discovered and corrected these problems. In Module 1, I had keyed the wrong answer to one of the questions and in Module 2, two of the three questions were overly complicated and poorly worded. I believe that users would benefit from shorter, more frequent quizzes with clearer questions that the target audience would be more likely to answer correctly. Camtasia permits quizzes to be interjected anywhere within the video, but I only provided them at the end.

The results of the quizzes indicated a few weaknesses in the presentation. Appendix II provides the number of participants for each quiz and the percentage of participants who answered each question incorrectly.

Module 1 *Introduction*, had 11 questions and 28 persons who responded to the quiz. One question was missed by a third of the participants and another was missed by one in every five. All but one question was missed at least twice. The results indicated some degree of confusion about relevance theory and especially the notion of the mutual cognitive environment. Respondents to a later module (#3b) also struggled with another relevance theoretical concept, *weak implicature*. In a later section, I propose that the audio-visual modules be developed for national translators into many smaller modules. This will make it feasible to present relevance theory more thoroughly with less information load.

Module II *Illuminating the Common Frame*, had 3 questions with 21 respondents. All but one respondent answered all the questions correctly.

Module III, *Illuminating the Textual Frame*, had 5 questions and 17 respondents on part A and 6 questions and 9 respondents on part B. Three of the questions indicated a teaching area that clearly needs improvement. Almost half of the respondents missed the question related to one of my most important principles: "Literary allusions illuminate the meaning of both text and the intertext." Three people also missed the question on borrowed versus parallel passages. I suspect that my presentation on these two was not convincing and needed more development and examples. Readers need to see clearly how the recognition of an allusion actually illuminates our understanding of

the antecedent text as well as the alluding text. The distinction between borrowed and independently rendered parallel passages is new to many can deserves much more development and examples.

The third problematic question was about poetic affects being achieved through a wide array of weak implicatures. I suspect this was due to inadequate development of relevance theoretical concepts. Five other questions were each missed once. People also need more help in understanding strategies for identifying an implicitly marked intertext and the notion of the allusive versus the non-allusive use of quotations.

Module IV, *Hermeneutical Considerations*, had 5 questions and 15 respondents. This section seems to have communicated fairly well, although two respondents missed two questions each. The first was about the benefit of the Model Reader approach for interpretation when the real author, date of composition, or the intended audience is difficult to confirm. The last question also stumped two respondents: “A good translation will offer the reader access to intertextual links, but acknowledges that the identification of these links is an act of interpretation.” Although the answer could have been inferred, the wording did not clearly draw from any wording in the module.

Module V, *Textual Strategies*, had 6 questions and 7 respondents. Only one respondent missed a question. However, half of the survey participants indicated that they would have liked more explanation and examples.

Module VI, *Paratextual Strategies*, had 8 questions with 7 respondents. Two people missed two questions and one person missed another. Question 1 may have been unclear or even perceived as a ‘trick’ question. Question 3, however, reflects a

misunderstanding of the key notion of bilateral cross-references. This may relate to the problem mentioned in Module III that some people either did not understand or embrace the principle that intertextual dialogue is mutually illuminating.

Over three-fourths of the survey participants indicated that they would have liked more explanation and examples. I suspect that many of these may have answered differently if they would have referred to the handouts (a topic that is addressed later in the section on Module Improvements). Nevertheless, the presentation may have been strengthened with an additional example of each type of non-contextual cross-references. Also, perhaps Genette's framework should have been explained using more common language. I believe that readers would benefit from knowing his terminology, but the technical and common language terms could have been correlated in a glossary or a footnote.

Module VII, *From Theory to Practice*, had 3 questions and 10 respondents. All questions were answered correctly.

From Project Data to Project Proposals

Appendix II provides data from the Questions for Reflection and Appendix IV provides the Survey response data. We have just summarized these data. They offer insights about how the Project's target audience embrace the proposed principles and strategies and how the respondents perceived the pedagogical approach and the learning experience. The data also offer insights as to how our Target audiences value

and use cross-references, both in their personal Bible readings as well as in their translation ministry.

Our next section summarizes some of the lessons learned about the design of the survey and the production of the audio-video productions. The project, however, is not the end in itself. We conclude this chapter with a brief discussion on the implications for Bible translation and propose some specific recommendations for future research.

Lessons Learned from the Project Production

Survey Improvements

The survey effectively accomplished all of the goals set forth in the project design; however, some minor improvements might have made it more effective.

I was expecting more people to take the survey who could not view any modules; however, all but five survey respondents viewed at least some of the modules. I knew that some would not be willing to invest the time to watch the videos, but I had hoped that many would participate in the survey so they could respond to the section devoted to “personal experience with cross-references.” This would have made it easier to accurately discover people’s perception of cross-references. Perhaps this aspect of the survey should have been developed as a separate survey and sent to a wider audience. Also, given that two people aborted the survey before reaching that section, perhaps it should have been moved to an earlier part of the survey.

Question 5, “How many of these projects use or plan to use cross-references when they publish?” should have given zero as a possible answer. Question 8 was unnecessary (“The Bible, informed by the Holy Spirit, is our best resource for interpreting any given Biblical text”). Question 9, “Prior to viewing these modules, what was your level of familiarity with the notion of intertextuality in the Bible?” should have been separated into two questions. The response options assumed that there was a clear correlation between one’s understanding of intertextuality and their desire to preserve it. Question 9 should have had five simple responses and a clearer midpoint: Very familiar, moderately familiar, somewhat familiar, slightly familiar, not at all familiar. An excellent additional question would have asked the viewer to select from three choices: 1) I have been seeking to preserve intertextual connections in my own translations; 2) I have primarily viewed intertextuality as the New Testament’s use of the Old Testament; and 3) I have not considered intertextuality especially relevant to Bible translation.

Question 19, “These teachings would be useful for . . .” should have been moved to the first page of the survey. This would have helped people realize at the outset that I did not necessarily expect these modules would communicate at all levels. Questions 20-22 (the first three questions about cross-section usage) would have been easier to evaluate on a three-point scale: Most of the time, Occasionally, and Rarely. Question 23, “From my experience, cross-references function to help me to . . .” had too many response options and they were difficult to connect to my teachings. It would have been better to ask: “I find cross-references to be more helpful when they a) provide

lexical or topical links unrelated to the author's intended meaning; or b) connect me to texts or information that the author expected that his audience would know; or c) they are both equally helpful." Questions 25 and 27 could have been shorter and more effective if the resource options were left out and the question was merely, "For such research, I normally use A) cross-references, B) Other (please specify), or C) both A and B. This would have helped me see more clearly if people truly prefer to use alternate resources and which ones come to their minds first.

Module Improvements

Sound Recording

Many respondents indicated various problems with the audio. The quality was inconsistent and occasionally had a "bit of an echo." The volume was too low, especially in the first couple of presentations. I believe my audio hardware and software is excellent, but the record level was set too low and the sound room should be tested to ensure it does not produce an echo. Also, my sound quality would be more consistent if I used the same sound room for all recording sessions.

Video Length

Several remarked that my video segments were too long even though nobody commented that the overall length was excessive. One consultant remarked, "Found myself sleepy at times" and a professor wrote, "Would be helpful if the length of each

module was roughly the same; starting in on a 13-minute presentation demands a certain commitment of time (which I didn't have this morning), whereas the 3-minute 2nd module was a good, short segment." I believe this is excellent advice and might help with address several other problems. People could focus more easily on subjects that are more challenging to them, especially if each had an accompanying handout with definitions of terms and additional examples from Scripture. Perhaps the videos should be limited to around five minutes, but the combined length of all of the videos can be significantly greater in order to cover the content more slowly, clearly, and persuasively.

Questions for Reflection

We mentioned that most respondents considered these reflection questions to be very helpful, but there are at least three areas in which they could be improved. First, they should be tested to ensure they are understood correctly. Second, they should be designed to assure respondents that they are correctly understanding the essential concepts. Incorrect answers discourage the user from proceeding to the next module. Some questions required the user to make too many inferences in order to ascertain my intended conclusion. The wording of the questions should come more directly from the lecture or handout. Third, each 'quiz' should involve only a few questions. This will naturally occur if the videos are shortened. Also, one of the respondents lamented that the quizzes gave no options for alternative responses to the material. We had limited the questions to either true/false or multiple choice. Camtasia also permits short-answer and fill-in-the-blank question types. Short-answer questions can perhaps be

used as a comment at the end of each quiz or after certain questions. This could be coupled with multiple choice quizzes that use ‘non-of-the-above’ as one of the possible answers.

Handouts

Handouts can be an effective means to communicate the terminology, provide examples from Scripture, display charts and diagrams, and display the Questions for Reflection with the correct answers and brief explanations. Unfortunately, only twelve participants looked at the handouts. Viewing the handouts would have helped address three of the commonly expressed needs: examples from Scripture, dense and complicated terminology, and fuller explanations. Clearly, handouts should be better leveraged.

I propose three ways to effectively utilize handouts: First, they should be clearly integrated with the videos. The participant should be instructed to download a handout before viewing its associated video, and the video should explicitly refer to important points that are expounded or illustrated in the handout. Second, a handout is needed to partner with the Questions for Reflection. It should provide each question and its recommended answer, along with an explanation or some sort of reference to the point in the video in which the issue was presented. Third, handouts can function as a reference document to provide a complete glossary of terms, list of key concepts such as the principles and strategies, charts and diagrams, examples from Scripture, and a bibliography.

Technical Jargon

When considering the target audience, I should decide if they could benefit from learning the academic jargon. If not, then use a common language approach. But if it is important that the audience can know the jargon, then it should be communicated more clearly and effectively. A glossary could help bridge the gap or perhaps the oral presentation could be based on simpler language and then the handouts can help people relate the concepts to the standard technical language.

Implications for Bible translation

I firmly believe that these principles and strategies will illuminate the reading for all readers, and will help them to better understand and appreciate how the Bible is interconnected, especially within the books of the Old Testament. I would certainly welcome these in my own Bible.

The Bible translation community needs to collaboratively re-examine our *cross-reference databases* and categorize each reference by its function and sub function, and clearly delineate those that support the common and textual frames of reference. *Cross-reference systems* need to be re-engineered according to the nine strategies so they can reliably motivate their readers to expect to find cognitive benefits worth looking up. I will quote one of my anonymous respondents whose survey comment summarized my sentiments very nicely:

My sense is that most English Bibles have cross-references to passages that would most interest the reader (i.e., a word or concept that triggers an association with a popular idea/thing), but the reader requires help to re-locate

that associated idea. Dale, you have well-argued the case that this sort of cross-referencing is inadequate and does not necessarily help the reader understand the passage at hand. Because of my past experience with cross-references, I don't use them in print; however, if I knew that they would actually help in interpreting the passage at hand and not just connect me to a related NT theme or something else, I would be more inclined to follow-up on the cross-references.

There is no need to wait for further development of databases or software. Many of the principles and strategies presently can be implemented in translation projects, whether they are in the beginning stages, in-progress, or undergoing final consistency checks. Even communities with complete Bibles may someday publish an edition with paratextual support.

Recommendations for Future Research

Communicating Principles to Specific Audiences

Many have questioned the intended audience of these modules. It is clear that some approaches are more suitable for some than another. In order to promote and collaboratively develop this work, it must be cogently communicated to several types of audiences.

If scholars within the *Society of Biblical Literature* were to embrace the textual and paratextual strategies, they could influence the translation and cross-reference systems

in major language Bibles. Perhaps a first step is to present a paper on paratextual strategies at their annual meeting.⁴

If a wider field of Bible translation consultants embraced this notion of the Illuminated Bible, they might wish to pass these strategies on to translation committees to consider incorporating them in their translation briefs. Consultants could also influence the consultant-in-training with whom they mentor or influence their translators as they point out textual improvements and paratextual possibilities.⁵

At least four approaches can help inform and inspire more Bible translation consultants. First, an inductive analysis with numerous helpful examples from Scripture could persuade many translation professionals. These can be communicated in small modules through MAP, in which each unit focuses on one or two concepts. They also can be communicated in publications such as *The Bible Translator*. Second, these modules could be re-developed for national translators reflecting the aforementioned lessons learned. Third, translation professionals may also appreciate a workbook or demonstration through a poster presentation at a the biennial GIAL Bible Translation conference. Fourth, utilize the *Consultant Note* feature of ParaTExt⁶ to document their

⁴ I presented a much earlier version at BT2013, “Intertextuality, Intratextuality, and Paratextuality,” and one focusing on textual strategies at BT2011, “Translating Biblical Intertextuality”

⁵ The consultant can effectively document these observations for their team by making a *project note* at the site of the cross-referenced text. This will inform later translators or reviewers of that text about the intertextual linkage. If the translator has rights to access the other text, he or she can also place a provisional cross-reference there as well.

⁶ ParaTExt is the standard Bible translation software developed jointly by UBS and SIL.

database of unilateral and bilateral cross-references and then sharing the notes with colleagues to inform and encourage them to do the same.

If the developers of ParaTExt Bible translation software embraced these principles and strategies, then they may wish to implement the two features proposed later in this chapter. One feature supports bilateral cross-referencing and the second improves the *Parallel Passage* tool.

Demonstrating the Principles and Strategies on a Wider Scale

Illustrative examples are useful to communicate the principles, but the benefits of the strategies must be demonstrated with large and diverse portions of Scripture, such as the Torah, Psalms, Prophets, Gospels, Pauline epistles, Hebrews, and Revelation. The needed paratextual database would clearly demonstrate the benefits of differentiating the inter- and intratextual dialogues from the extratextual data. This work can help evaluate and demonstrate:

- a. The feasibility of implementing the strategies for the whole Bible
- b. Possible improvements to the strategies
- c. Means for collaboratively developing the paratextual database
- d. How well the strategies illuminate the reading of the text
- e. How much the strategies motivate readers to process cross-references.

Two Proposed Features for ParaTExt

ParaTExt could facilitate some of these strategies if it had some sort of a bilateral cross-referencing tool. Whenever a translator inserts a bilateral cross-reference into ParaTExt, the software could provisionally insert that cross-reference's bilateral counterpart at the site of the intertext. This feature should be permitted even if the translator does not have authority to translate the Biblical book containing the proposed intertext. At a later date, when either that same or different translator is working on the referenced text, she would notice the provisional cross-reference, compare the two texts, and seek to ensure that they are textually and paratextually connected. This feature could also provisionally insert the bilateral counterpart into texts that have already been completed or even published. Such additions could be incorporated during the consistency check performed to prepare for the publication of the whole Bible.

The ParaTExt *Parallel Passage Tool* could be improved to permit the translator to select any desired pair of blocks of texts to facilitate textual and paratextual editing. Presently, this tool is restricted to a limited number of pre-defined parallel passages.

A Collaborative Approach to Developing Cross-Reference Databases

A *wiki* can be developed and promoted that will specify criteria for cross-referencing and to have the needed oversight to assure quality. MAP may be an ideal host for such a *wiki*. Contributors must present each cross-reference, justify their function, and format them ready for import into Paratext. The databases should include cross-references

within between the Testaments, within each Testament, and between the canonical Scripture and extra-canonical sacred and non-sacred texts. The database should categorize each cross-reference by its function, as follows:

1. Contextual references
2. Common frame
3. Textual frame (explicitly marked, implicitly marked, or borrowed blocks)
4. Inner-biblical allusion
5. Inner-biblical exegesis
6. Non-contextual references
7. Topics, themes, people, places, events
8. Words, expressions
9. Independently rendered parallel passages

Electronic Bibles

Electronic Bibles reduce the processing effort to look up a cross-reference. Nevertheless, it is still critical that they adhere to the strategies presented herein with one exception. An electronic Bible may be expanded to permit non-contextual cross-referencing as long as they clearly distinguish them from the contextual cross-references. This will preserve for their users the critical benefit of illuminating the Biblical authors' common and textual frames. The additional cross-referential functions, such as supplementary extratextual data, lexical concordance, and independent use of the same phrasing, should utilize their own system of icons and symbols.

APPENDIX I

THE TEXT OF THE SURVEY ASSESSMENT TOOL

"The Illuminated Bible: Translating Intertextuality in Scripture"

Introduction

This survey seeks feedback on the teaching modules. It also seeks to learn about attitudes and practices toward using Bible cross-references. Your time and thoughtful input will help us learn how well these modules communicate and their potential impact on our Bible translations. Thank you for your participation.

1. What is your first reaction to the usefulness of these teachings and strategies for Bible translation?

Very positive
 Positive
 Guarded
 Negative
 Very negative
 N/A (did not view modules)

2. How did you learn about this survey?

MAP (<https://map.bloomfire.com/>)
 Personal email invitation
 Other

* 3. Over the past two years, have you served as a (check all that apply):

Bible translation consultant?
 Bible translator?
 Professor in college or university?
 Pastor
 Layperson with a college degree in Biblical, theological, or translation studies
 Layperson without a formal degree in Biblical, theological, or translation studies

"The Illuminated Bible: Translating Intertextuality in Scripture"

Questions just for translators and consultants

* 4. How many translation projects have you served as a translator or translation consultant in the past two years?

- 1
- 2
- 3
- More than 3

* 5. How many of these projects use or plan to use cross-references when they publish?

- 1
- 2
- 3
- more than 3
- Unknown

If known, list their primary source(s) for cross-references (RSV, TEV, KJV, the LWC of the region, self-developed, etc.)

* 6. Have you ever tested your cross-reference system to see how well the target audience can use it?

- No
- Yes

If yes, then please comment on your experience.

* 7. How likely are you to consider implementing some of these strategies in your translation or consulting?

	Definitely consider	May consider	Probably won't consider
Textual strategies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Paratextual strategies	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

"The Illuminated Bible: Translating Intertextuality in Scripture"

Your viewing experience

* 11. Which version did you view?

- On-line
- Downloaded mp4 file
- Neither

If you did not view on-line, please explain.

* 12. Which modules did you view?

- I did not view any modules (you may skip the next question)
- I Introduction
- II Scripture Illuminating the Common Frame
- IIIA Scripture Illuminating the Textual Frame
- IIIB Scripture Illuminating the Textual Frame
- IV Hermeneutical Considerations
- V Textual Strategies
- VI Paratextual Strategies
- VII From Theory to Practice

13. What is your rating of the following:

	Excellent	Very Good	Good	Fair	Poor	N/A
Visual quality and effects	<input type="radio"/>					
Sound quality	<input type="radio"/>					
Ease of use	<input type="radio"/>					
Table of contents and search features	<input type="radio"/>					
Questions for Reflection	<input type="radio"/>					
Helpfulness of the handouts	<input type="radio"/>					
Length of presentation	<input type="radio"/>					

Any comments?

* 14. Did you find the way that I applied theory and delineated terms to be tenable and helpful for developing practical textual and paratextual strategies?

	Helpful	Undecided (need more examples)	Unhelpful	N/A (did not view the teaching on this concept)
Primary, secondary, and higher order communications	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Common and textual frames of reference	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Extratextual data inform the common frame	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Inter- and intratextual dialogue inform the textual frame	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Forms of dialogue: explicit, implicit, borrowed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Functions of dialogue: allusive and exegetical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Allusive and non-allusive quotations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Citations and quotations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Literary and general allusion	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Borrowed and parallel passages	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Clues to identify implicitly marked intertexts	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Preserving intertextual markers rather than words	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Strategic cross-references support the HOAC	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bi-lateral and uni-lateral cross-references	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Would you like to explain any of your answers?

"The Illuminated Bible: Translating Intertextuality in Scripture"

Instructional clarity and effectiveness

* 15. Were you able to understand the concepts as they were presented?

Easy to understand Generally could understand Difficult to understand N/A Did not view

II The Common Frame

Suggestions or concerns on the way the topic is presented?

III The Textual Frame

Suggestions or concerns on the way the topic is presented?

IV Hermeneutical Considerations

Suggestions or concerns on the way the topic is presented?

V Textual Strategies

Suggestions or concerns on the way the topic is presented?

VI Paratextual Strategies

Suggestions or concerns on the way the topic is presented?

16. Are there any parts of the presentation that you would have liked to see presented differently? Please explain.

17. Are there any aspects of intertextuality that you think were not properly covered? Please explain.

18. Would you have liked more explanation or examples on any of the following?

- Relevance theory
- Literary allusion and general allusion
- Inner-Biblical exegesis
- Textual strategies
- Paratextual strategies

19. These teachings would be useful for . . .

- Any student of the Bible.
- Initial translator training.
- Translators with some experience.
- A translation consultant-in-training program.
- Other (please specify)

.. . . .

25. For such research, I prefer the following kinds of resources:

- Topical Bible
- Bible dictionary
- Concordance
- Encyclopedia
- Lexicon
- Systematic theology
- Other (please specify)

* 26.

I find that cross-references are an effective tool to find context needed to understand a specific text.

- Agree
- Somewhat agree
- Somewhat disagree
- Mostly disagree

27. For such research, I prefer the following kinds of resources:

- Commentary on the specific book
- Background commentary
- Study Bible
- Bible history
- Bible atlas
- Other (please specify)

* 28. If I could expect that a cross-reference will direct me to contextual information assumed by the Biblical author, I would be motivated to look it up.

- Very likely
- Likely
- Unsure
- Unlikely
- Very unlikely

Comments?

APPENDIX II

QUESTIONS FOR REFLECTION

Module I: The Illuminated Bible – Introduction (28 quiz participants)			
1	An illuminated Bible is not only concerned with the sentence level meaning and text level discourse, but also the intertextual level.	True	7% ¹
2	Each Biblical author wrote by assuming a set of shared assumptions with their audience, including assumptions about other texts.	True	4%
3	Biblical interpretation is an example of a secondary communication, because it 'listens in' on a communication that was directed to another audience.	True	0%
4	Bible translation is a higher order act of communication because it is a communication directed to an audience about another act of communication.	True	18%
5	A mutual cognitive environment involves all the contextual assumptions . . .	a. That both communication partners share. b. ⇒That a communication partner thinks it shares.	32%
6	The context is only a subset of the mutual cognitive environment.	True	21%
7	We select context that enables us to make sense of the text.	True	4%
8	We increase the relevance of an utterance when we make it easier to understand.	True	14%
9	People are motivated to read or listen when they expect that the communication will enlarge or correct their cognitive environment for an acceptable amount of mental energy.	True	4%
10	This presentation divides the cognitive environment into two sets of contextual assumptions: the common and textual frames of reference.	True	11%
11	The Biblical authors' textual and common frames of reference did not extend beyond the canon of Scripture.	False	4%

¹ The percent of the participants who answered incorrectly.

Module II: Scripture Illuminating the Common Frame (21 quiz participants)			
1	With extratextual data, it is not the texts, but the information that the texts offer that is helpful.	True	0%
2	Leviticus defines <i>piggûl</i> . This information is relevant to the readers of Ezekiel.	True	5%
3	2 Samuel tells the story of a wise woman from Tekoa. This story is relevant to the readers of Amos, the shepherd from Tekoa.	False	0%

Module IIIa: Forms of Intertextual Dialogue (17 quiz participants)			
1	A quotation may be used allusively.	True	6%
2	If a repeated block of words is neither cited nor marked with a quotation formula, then it is a matter of interpretation to consider it to be a quotation.	True	6%
3	The meaning that emerges from an explicitly marked intertextual relationship is normally greater than if it were implicitly marked.	False	6%
4	Two clues for identifying an intertext include density and distinctiveness.	True	6%
5	We have distinguished borrowed intertexts from parallel passages by whether or not the author presumed their audience was familiar with them.	True	18%

Module IIIb: Functions of Intertextual Dialogue (9 quiz participants)			
1	Literary allusion evokes another text; but the general allusion evokes something from the common frame.	True	0%
2	Literary allusions may be intertextual or intratextual.	True	0%
3	When a reader understands a literary allusion, it only illuminates his reading of the alluding text.	False	44%
4	Comprehend, Recognize, Realize, Remember, and Connect are the steps for actualizing the primary effect of a literary allusion.	True	0%
5	The great power of signification in a literary allusion resides in the additional inter- and intra-textual patterns of associated attributes it can evoke once the primary sense is comprehended.	True	11%
6	The poetic effect of literary allusion results when much of the relevance is achieved through a wide array of weak implicatures.	True	22%

Module IV: Hermeneutical Considerations (15 quiz participants)			
1	FOBAI states that our translations should communicate the Biblical author's original message to his audience.	True	0%
2	The Model Reader approach is especially helpful when we cannot identify the real author, the date of composition, and/or the intended audience.	True	13%
3	The encyclopedia applies broadly to the culture at the time the text is presumed to have been produced.	True	7%
4	The encyclopedia that we establish in our interpretation generally will not impact the text of our translation, but it will affect our interpretation and therefore it may impact our paratext.	True	7%
5	A good translation will offer the reader access to intertextual links, but acknowledges that the identification of these links is an act of interpretation.	True	13%

Module V: Textual Strategies (8 quiz participants)			
1	A translator should only represent intertextual markers that they can communicate in a way that achieves relevance for its audience.	True	0%
2	Communicative clues are linguistic properties that carry significant communicative weight in the given context.	True	0%
3	An intertextual marker is an example of a communicative clue.	True	0%
4	Authors may point to their intertext using some linguistic property other than shared vocabulary.	True	0%
5	Most translation styles can preserve communicative clues.	True	13%
6	A reader receives a greater benefit when she can efficiently recognize and comprehend an intertextual dialogue.	True	0%

Module VI: Paratextual Strategies (7 quiz participants)				
1	Are we proposing to reduce or increase the number of cross-references?	a. Reduce by removing all that do not communicate author-intended contextual assumptions b. Increase to add interconnections that have been neglected. c. ⇒All of the above (reduce and increase)	29%	
2	People will find cross-references relevant if they can depend on them to provide author-intended context.	True	0%	
3	Intertextual and intratextual links should be cross-referenced bilaterally.	True	29%	
4	Extratextual links should only be cross-referenced unilaterally, pointing to the passage providing the common frame data.	True	0%	
5	Cross-references will be more relevant if the user is assisted in knowing their function.	True	0%	
6	We propose limiting the function of cross-references to those providing author-intended context, via intertextual, intratextual, and extratextual links.	True	14%	
7	Parallel passages are independent renderings of the same event or teaching. Its authors did not presume its audience was aware of the passage's parallel.	True	0%	
8	An icon resembles what it represents in the culture, but a symbol is ascribed a meaning.	True	0%	

Module VII: From Theory to Reality (10 quiz participants)				
1	Any translation project can begin to implement some or all of these strategies.	True	0%	
2	We suggest a collaborative approach to developing the various proposed cross-reference databases.	True	0%	
3	_____ is an example of a database that must be developed	a. Common frame data references b. Inner-biblical exegesis c. Literary allusions d. ⇒All of the above	0%	

APPENDIX III

HANDOUTS

Handout 1: Summary Table-Principles Explained

	Principle	Principle Explained
1	Expectation of Relevance	Readers (and translators) must expect that benefits from cognitively processing interconnections will be worthwhile
2	Context comprises the common and textual frames	The Biblical author's intended contextual assumptions comprise his common and textual frames of reference.
3	Intentionality in text and paratext	Optimal access to interconnections requires intentional and coordinating textual and paratextual strategies.
4	Non-proportionality in significance	The explicitness of a marker is not proportional to the interpretative significance of the relationship.
5	Intertextuality	"The identification of the intertext is an act of interpretation."
6	Intratextuality	"The decision as to what constitutes a 'part' of a text, and therefore the question of which 'parts' of the text must be found to relate to which (and to what whole), is itself an interpretative act."
7	Dialogue is mutually illuminating	The simultaneous activation of two texts illuminates our reading of both the text and its intertext.
8	Proportionality of impact	The more intimately the reader knows the intertext and the more effective the signal, the more powerful the impact.

9	Cross-references should contribute to the HOAC	Only paratext that provides access to the author's contextual assumptions guide the reader to his intended meaning.
10	Extraneous information adds to processing cost	Too much information adds to the processing cost, despite any potential for significant cognitive benefits.
11	The function of a cross-reference is derived inductively	The function of each cross-reference must be determined inductively, which requires a high processing cost.
12	Misread function yields unintended context	Misreading the function points a reader to unintended context, which may lead to unintended conclusions.
13	Test each culture-specific feature	The spatial, temporal, substantial, and pragmatic features of the paratext are culture-specific and should be tested.
14	The pragmatic status of the cross-references is clear	The target audience needs to know the sending authority and illocutionary force of the cross-references.
15	A cross-reference is a bridge to intended context	A reader who avoids 'crossing the bridge' cannot recognize some of the author's intended context.

Handout 2: Summary Table – Strategies and Principles

	Strategy		Underlying Principles
1	Communicate how to use the paratextual system and its benefits so as to increase its expectations of relevance.	1	<i>Expectation of relevance</i>
2	Ensure the markers and marked elements are textually recognizable and paratextually supported.	3	<i>Intentionality in text and paratext</i>
3	Only cross-reference texts that illuminate the textual or common frame.	2	<i>Context comprises the common and textual frames</i>
		9	<i>Cross-references should contribute to the HOAC</i>
		10	<i>Extraneous information adds to processing cost</i>
		15	<i>A cross-reference is a bridge to intended context</i>
4	Communicate the function of each cross-reference, distinguishing the common from the textual frame.	11	<i>The function of a cross-reference is derived inductively</i>
		12	<i>Misread function yields unintended context</i>
5	Bilaterally cross-reference dialogues. Unilaterally cross-reference contextual data.	7	<i>Dialogue is mutually illuminating</i>
6	Guide the reader to connect the entire intertext, not just the markers.	8	<i>Proportionality of impact</i>
7	Only highlight markers that were explicitly marked by the Biblical author.	4	<i>Non-proportionality in significance</i>
		5	<i>Intertextuality</i>
		6	<i>Intratextuality</i>

8	Test for each culture-specific feature of the paratextual system to ensure it achieves relevance for the intended audience.	13	<i>Test each culture-specific feature</i>
9	Communicate the pragmatic status of the cross-references.	14	<i>The pragmatic status of the cross-references is clear</i>
		15	<i>A cross-reference is a bridge to intended context</i>

Strategy #1

Communicate the benefits of the paratextual system and how to use it so as to increase your audience's expectations of relevance. (see Principle #1)

Readers will be more motivated to use it when they understand how it works and how it will benefit them. As they use it and find it relevant, their expectations will increase and they will be even more motivated to continue.

They also will come to learn what they are missing when they didn't use it.

P#1 Expectation of Relevance	Readers (and translators) must expect that benefits from cognitively processing interconnections will be worthwhile
------------------------------	---

Strategy #2

Ensure the markers and marked elements are textually recognizable and paratextually supported. (see Principle #3)

Modern readers need help finding the intertext, but even if they are pointed to it the reader will be confused if the text doesn't preserve the markers.

Many translation styles can preserve the markers, but explication must be done with great care to avoid obscuring the connections brought about through weak implicatures.

P#3 Intentionality in text and paratext	Optimal access to interconnections requires intentional and coordinating textual and paratextual strategies.
---	--

Strategy #3

Only cross-reference texts that illuminate the textual or common frame.
(see Principles #2, 9, 10, 15)

Any other use of cross-references makes extra work for the reader and may even mislead their effort to select the correct context. Readers will be better off using other resources to research non-contextual information.

P#2 Context comprises the common and textual frames	<i>The Biblical author's intended contextual assumptions comprise his common and textual frames of reference.</i>
P#9 Cross-references should contribute to the HOAC	<i>Only paratext that provides access to the author's contextual assumptions guide the reader to his intended meaning.</i>
P#10 Extraneous information adds to processing cost	<i>Too much information adds to the processing cost, despite any potential for significant cognitive benefits.</i>
P#15 A cross-reference is a bridge to intended context	<i>A reader who avoids 'crossing the bridge' cannot recognize some of the author's intended context.</i>

Strategy #4

Communicate the function of each cross-reference, distinguishing the common from the textual frame. (see Principles #11, 12)

Use symbols, icons, or some other device to distinguish which frame of reference the cross-reference is illuminating. This will help the reader understand the function of the cross-reference and help her determine if she wants to look it up.

Cross-references can be marked even more precisely to identify sub-functions, such as borrowing and parallel passages. The community should determine if any sub-functions would achieve relevance for their intended audiences.

P#11 The function of a cross-reference is derived inductively	<i>The function of each cross-reference must be determined inductively, which requires a high processing cost.</i>
P#12 Misread function yields unintended context	<i>The function of each cross-reference must be determined inductively, which requires a high processing cost.</i>

Strategy #5

Bi-laterally cross-reference dialogues. Unilaterally cross-reference contextual data. (see Principle #7)

Since intertextual and intratextual dialogue illuminates our reading of both the text and the intertext, both the texts should be cross-referenced to each other.

Since extratextual data merely extracts information from a source text to illuminate the common frame of the text at hand, the text should be unilaterally cross-referenced to the source text.

P#7 Dialogue is mutually illuminating	<i>The simultaneous activation of two texts illuminates our reading of both the text and its intertext.</i>
---------------------------------------	---

Strategy #6

Guide the reader to connect the entire intertext, not just the markers. (see Principle #8 and 10)

The reader is more powerfully impacted by the interconnection when she can quickly and easily recognize and connect.

But sometimes she may need help determining the full extent of the text or the intertext. And sometimes she can be overloaded if there are complex or distributed markers that are each being cross-referenced, even though they are all serving to link the same two texts.

P#8 Proportionality of impact	<i>The more intimately the reader knows the intertext and the more effective the signal, the more powerful the impact.</i>
P#10 Extraneous information adds to processing cost	<i>Too much information adds to the processing cost, despite any potential for significant cognitive benefits.</i>

Strategy #7

Only highlight markers that were explicitly marked by the Biblical author. (see Principles #4, 5, 6)

The paratextual system must help the reader make the connections, but it should not highlight (by special fonts) any intertextual markers other than those that were explicitly marked by the Biblical author explicit forms.

Markers should be as explicit as in they were in the source text, and their cognitive effect as strong as it was to the original audience.

P#4 Non-proportionality in significance	<i>The explicitness of a marker is not proportional to the interpretative significance of the relationship.</i>
P#5 Intertextuality	<i>"The identification of the intertext is an act of interpretation."</i>
P#6 Intratextuality	<i>"The decision as to what constitutes a 'part' of a text, and therefore the question of which 'parts' of the text must be found to relate to which (and to what whole), is itself an interpretative act."</i>

Strategy #8

Test for each culture-specific feature of the paratextual system to ensure it achieves relevance for the intended audience. (see Principle #13)

The paratext is a strategic act of communication, so like our translation, we test to ensure that our paratext also communicates effectively and as intended.

Although Genette does not explicitly address the relationship between paratextual features and culture, he makes a clear contrast between the first four features and the last one. The first four are “more or less determined by a free choice among possible alternatives.”

The ability for the Target Reader to observe and interpret the spatial, temporal, substantial, and pragmatic aspects of the cross-reference system may vary with culture.

However, the functional feature peculiar to Scripture -- identify and categorize the Biblical author’s contextual assumptions into the common and textual frames – can be universally applied by the entire Bible translation community.

P#13 Test each culture-specific feature	<i>The spatial, temporal, substantial, and pragmatic features of the paratext are culture-specific and should be tested.</i>
---	--

Strategy #9

Communicate the pragmatic status of the cross-reference system. (see Principle #14)

The target audience needs to know “what to make of these cross-references.” This is especially true in cultures that have not used such a paratextual device.

Understanding the pragmatic status of the cross-references and other paratextual devices will help the audiences to accept them with more enthusiasm and understanding. It will increase their expectation that they are relevant.

P#14 The pragmatic status of the cross-references is clear	<i>The target audience needs to know the sending authority and illocutionary force of the cross-references.</i>
---	---

Handout 4: Examples Illustrating Some Paratextual Strategies



Helping readers recognize textual frame dialogues

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- | | |
|--|---|
| 1. Inner-Biblical allusion with multiple markers:
2. Inner-Biblical allusion with a simple marker:
3. Intratextual literary allusion
4. Inner-Biblical exegesis
5. Inner-Biblical exegesis – borrowing
6. Inner-Biblical exegesis – | John 6 and 2 Kings 4
Exodus 2 and Genesis 6-9
Ruth 1.21 and 3.17
Jonah 3 and Joel 2
1 Chron 21 and 2 Sam 24
Psalms 8, Job 7, and Hebrews 2 |
|--|---|

Helping readers access common frame data

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- | | |
|--|--|
| 1. Contextual data
2. General allusion to a cultural practice
3. General allusion to a known image | Amos 1.1 and 2 Chronicles 11.5-12; 20.20
Ruth 1.11 and Deuteronomy 25.1-10
Psalm 103.5 with footnot and references |
|--|--|

Suggested cross-reference icons

- 
- ↑ Two-headed arrows denote an intertextual or intratextual dialogue.
 - ↔ Double two-headed arrows denote a dialogue formed by borrowing a block of texts.
 - ↑ Single-headed arrows point to passage containing contextual data.
 - || Parallel lines denote parallel, but independent renderings of the same event, story, teaching.

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Icons and symbols may communicate different meanings to different cultures and thus should be developed and tested by the target community. The icons in these examples are intended to help American readers discern if the cross-reference is performing a common or a textual frame function.

- The first two use double arrows to indicate an inter- or intratextual dialogue (textual frame function).
- The single arrow and the parallel lines point to passages from which the reader can extract useful contextual data (common frame functions).



Helping readers recognize textual frame dialogues

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1. Inner-Biblical allusion with multiple markers: John 6 and 2 Kings 4
2. Inner-Biblical allusion with a simple marker: Exodus 2 and Genesis 6-9
3. Intratextual literary allusion Ruth 1.21 and 3.17
4. Inner-Biblical exegesis Jonah 3 and Joel 2
5. Inner-Biblical exegesis – borrowing 1 Chronicles 21 and 2 Samuel 24
6. Inner-Biblical exegesis - Psalms 8, Job 7, and Hebrews 2

Inner-Biblical allusion with multiple markers

John 6 The Fourth Sign: Feeding 5000^a

a. ↑2Ki 4.42-44 This story alludes to the story of Elisha feeding 100 and is marked by John's unique reference to *barley* loaves (8, 13); and a *boy* (9).

2 Kings 4.42 Feeding of a Hundred^a

a. ↑Jn 6.1-15 Jesus feeds the five thousand

The stories are connected by several allusion-markers. Their dialogue can be more efficiently communicated at the story level with markers identified in footnotes.

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Recall that John alludes to the story of the prophet Elisha feeding a hundred. John marks this allusion in several places to help his audiences recognize this intertext.

The most effective paratextual strategy for readers of John's gospel may be to direct them from the section heading rather than one of the several allusion-markers in the story. This will help the reader evoke the full scope of the allusion.

The cross-reference indicates that John is in dialogue with 2 Kings 4.42-44 and identifies the allusion-markers in its accompanying footnote.

The reader of 2 Kings is similarly directed to the story in John, which will illuminate the modern reader of 2 Kings even though it clearly wasn't part of the original author's textual frame of reference.

Inner-Biblical allusion with a simple marker

Exodus 2.3,5

3a When she could hide him no longer, she took for him a basket^a made of bulrushes (ESV).

5b She saw the basket^a among the reeds and sent her servant woman, and she took it (ESV).

a. ↑Gen 6.14 (appears 26 times in Gen 6-9). The Hebrew word *tēbâ* means *boat*, but is translated *ark* in Genesis and *basket* in Exodus 2.3, 5.

Genesis 6.14

14a Make yourself an ark^a of gopher wood (ESV).

a: ↑Exo 2.3,5 The Hebrew word *tēbâ* means *boat*, but is translated *ark* in Genesis 6-9 and *basket* in Exodus 2.3, 5.

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Our next example illustrates an allusion marked primarily through the use a single word.

The most effective paratextual strategy for readers of Exodus is to mark at the two occurrences of this word.

We have suggested a possible explanation to accompany the footnote, which helps the reader to readily evoke the full scope of the allusion.

For the readers of Genesis, the word appears many times over nine chapters. It can either be marked at the section heading or the first occurrence of the allusion-marker.

Notice that we suggested a possible helpful explanation to accompany this footnote.

Intratextual literary allusion

Ruth 1.21a

I went away full, and the LORD has brought me back empty.^a

a. ¶3.17

Ruth 3.17

saying, “These six measures of barley he gave to me, for he said to me, ‘You must not go back empty-handed^a to your mother-in-law.’ ”

a. ¶1.21 Empty (Hebrew *rēqām*) connects to Naomi’s self-description.

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By means of the only uses of the Hebrew word *rēqām* in the book of Ruth, we see how the author is creating an intratextual literary allusion. Naomi had been bitterly complaining that Yahweh brought her from being a woman of fullness, to a woman of great bitterness and emptiness.

But now, but by connecting this literary allusion, we can begin to see how Yahweh is working through Ruth and Boaz to restore her from her emptiness.

Inner-Biblical exegesis

Jonah 3.1-4.2 The Ninevites repent and God relents^a

a. ⇝Exo 34.6-7; ⇝Joel 2.12-17

Joel 2:12-27 The people repent and God relents^a

a. ⇝Exo 34.6-7; ⇝Jonah 3.1-4.2

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Both prophets refer to the teachings about the forgiveness, mercy, and patience of Yahweh when his children repent. But Joel uses this teaching to urge people to repent, while Jonah inverts Joel's message and uses it complain.

Inner-Biblical exegesis - borrowing

2 Samuel 24.1-25

David's census^a

a. ⇧1 Chron 21.1-6

Yahweh's judgement and grace^b

b. ⇧1 Chron 21.7-17

David builds an altar^c

c. ⇧1 Chron 21.18-22.1

1 Chronicles 21.1-22.1

David's census^a

a. ⇧2 Sam 24.1-9

Yahweh's judgement and grace^b

b. ⇧2 Sam 24.10-17

David builds an altar^c

c. ⇧2 Sam 24.18-25

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The Chronicler interacted with a lot of other Scripture, but especially with Samuel and Kings. He wrote as if he presumed his audience was reasonably familiar with the intertext, so if the modern reader is also reasonably familiar with the earlier material, her reading will be considerably illuminated.

The paratext can help with this by helping the reader to recognize the full scope of the intertextual dialogue, rather than simply to identify similar expressions and clauses. This could be done at the level of the two stories, but in our illustration, we indicate the dialogue at the level of each textual unit.

This is helped even further by the use of the same section heading titles in each account.

In contrast to parallel passages, borrowing is a form of dialogue between two texts. Our system uses two-headed arrows to denote this dialogue, and like all dialogues, they must be marked bilaterally. However, since borrowing involves large blocks of texts, we are using double, two-headed arrows.

Inner-Biblical exegesis

Psalm 8.4-5

a. ↑Job 7.17-18; ↑Heb 2.6-9

The Psalmist is in awe of Yahweh's favor and loving watch-care. He has crowned us with glory and honor even though we are less than divine.

Job 7.17-18

a. ↑Psa 8.4-5

Job inverts Psalm 8, as he despairs over Yahweh's incessant scrutiny.

Hebrews 2.6-9

a. ↑Psa 8.4-5

Hebrews reapplies Psalm 8 to stress the humiliation of the Messiah before being crowned with glory and honor.

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Here we illustrate how to connect inner-biblical exegesis by two passages interacting with Psalm 8 in two different ways.

The Psalmist declares his *awe of Yahweh's* favor and loving watch-care. Even though we are less than divine, God has crowned us with glory and honor.

Job inverts the message of the Psalmist as he despairs, describing Yahweh's watch-care as incessant scrutiny.

And the writer of Hebrews reapplies Psalm 8 to stress the humiliation of the Messiah before being crowned with glory and honor.



*Helping readers access
common frame data*

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- | | |
|---|--|
| 1. Contextual data | Amos 1.1 and 2 Chronicles 11.5-12; 20.20 |
| 2. General allusion to a cultural practice | Ruth 1.11 and Deuteronomy 25.1-10 |
| 3. General allusion to a known image
references to other instances | Psalm 103.5 with footnote, with cross- |

Contextual data

Amos 1.1a

1a The words of Amos, who was among the shepherds of Tekoa (ESV),^a

a: ↑2 Chr 11.5-12; ↑2 Chr 20.20

Alternatively, with more explanation:

a: ↑2 Chr 11.5-12 Tekoa was one of the fortified cities built by King Rehoboam.

a: ↑2 Chr 20.20 Tekoa was a wilderness area.

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In the first verse of Amos, the author explains that Amos was one of the shepherds from Tekoa. Very helpful contextual data about Tekoa can be found in 2 Chronicles. Amos, however, provides no useful context for the readers of these passages in 2 Chronicles.

We can either list both of these uni-lateral cross-references to 2 Chronicles or we can list them separately and comment what each offers.

General allusion to a cultural practice

Ruth 1.11

11a But Naomi said, “Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands (ESV)?^a

a: ↑Deut 25.5-10 Naomi’s argument alludes to the biblical institute of the levirate marriage. The practice appeared in many forms, but Deuteronomy defines the custom in Israel.

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Recall that the referent of a general allusion is something from the common frame, while a literary allusion evokes another text to form an intertextual dialogue.

In this example, Naomi seems to be alluding to the cultural practice of Levirate marriage without actually invoking the Torah. Her focus is the welfare of these two widows rather than the preservation of her family.

So we uni-laterally cross-reference the teaching from Deuteronomy and accompany the cross-reference with a footnote.

General allusion to a known image

Psalm 103.5

5 who satisfies you with good so that your youth is renewed like the eagle's (ESV).^a

a: the Psalmist is alluding to a cultural belief that highlights how the life of an eagle is also renewed as it molts its feathers. The eagle is a common image, but the author may highlight other attributes of an eagle: Lam 4.19 speed; Exo 19.4 ability to carry its young to great heights; Job 9.26 ability to swoop down to grasp its prey; Isa 40.31 ability to soar without becoming weary or faint.

The ESV cross-references to Isa 40.31, but this seems to either imply an intertextual link or that both texts highlight the same characteristic.

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In the 103rd Psalm, David uses a simile to allude to a particular characteristic of an eagle. The eagle is a common Old Testament image, but often alludes to other characteristics of the eagle.

We are using a footnote to explain the particular allusion, along with an extended explanation to point out how various authors highlight different characteristics.

Note that the ESV cross-references to Isaiah 40.31, but this seems to either imply an intertextual link or that both texts highlight the same characteristic.

APPENDIX IV

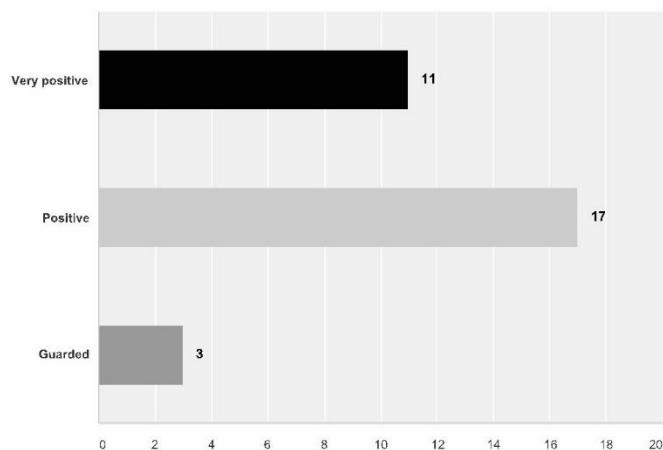
SURVEY RESPONSES

"The Illuminated Bible: Translating Intertextuality in Scripture"

SurveyMonkey

Q1 What is your first reaction to the usefulness of these teachings and strategies for Bible translation?

Answered: 31 Skipped: 0

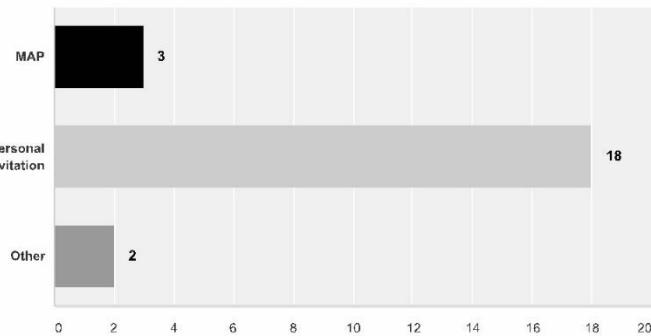


Answer Choices	Responses
Very positive	35% 11
Positive	55% 17
Guarded	10% 3
Total	31

#	Other (please specify)	Date
	There are no responses.	

Q2 How did you learn about this survey?

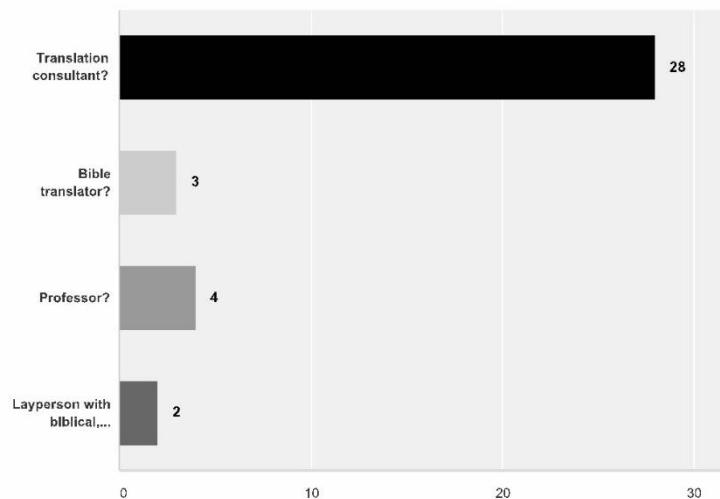
Answered: 22 Skipped: 9



Answer Choices	Responses
MAP	3
Personal invitation	18
Other	2
Total Respondents: 22	

Q3 Over the past two years, have you served as a (check all that apply):

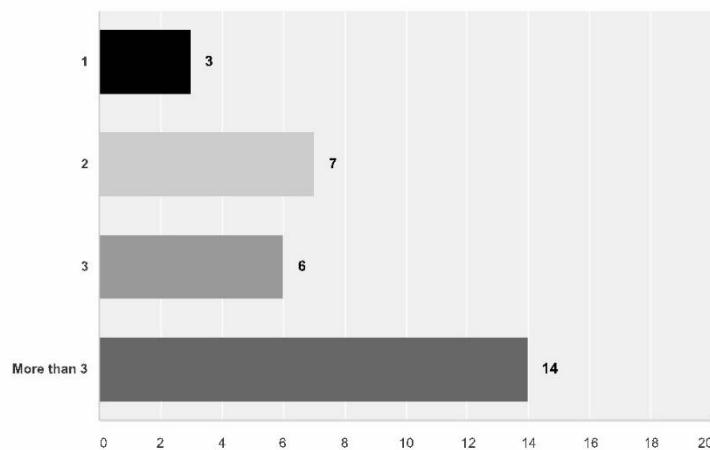
Answered: 31 Skipped: 0



Answer Choices	Responses
Translation consultant?	90% 28
Bible translator?	10% 3
Professor?	13% 4
Layperson with biblical, theological, or translation studies degree	6% 2
Total Respondents: 31	

Q4 How many translation projects have you served as a translator or translation consultant in the past two years?

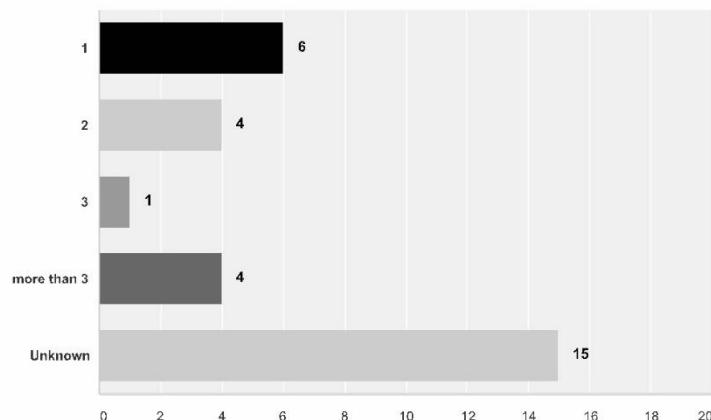
Answered: 30 Skipped: 1



Answer Choices	Responses	Total
1	10%	3
2	23%	7
3	20%	6
More than 3	47%	14
Total		30

Q5 How many of these projects use or plan to use cross-references when they publish?

Answered: 30 Skipped: 1

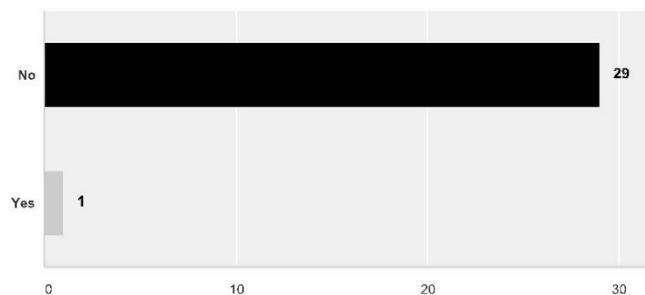


Answer Choices	Responses	
1	20%	6
2	13%	4
3	3%	1
more than 3	13%	4
Unknown	50%	15
Total		30

#	If known, list their primary source(s) for cross-references (RSV, TEV, KJV, theLWC of the region, self-developed, etc.)	Date
1	self-developed, usually based on resources developed for Bible translators	9/25/2016 6:23 AM
2	TEV	9/22/2016 9:19 AM
3	LWC	9/19/2016 3:41 PM
4	They had several drafters and each one "did what was right in his own eyes."	9/6/2016 11:39 PM
5	KJV	9/6/2016 3:26 PM
6	NIV	9/6/2016 4:27 AM
7	NIV, LWC	9/5/2016 1:31 PM
8	TEV but they will consider each one and add needed ones.	8/29/2016 4:22 PM
9	My answer is actually: none. None of these projects plan on using Xrefs.	8/26/2016 5:25 PM
10	0	8/23/2016 6:47 PM

Q6 Have you ever tested your cross-reference system to see how well the target audience can use it?

Answered: 30 Skipped: 1

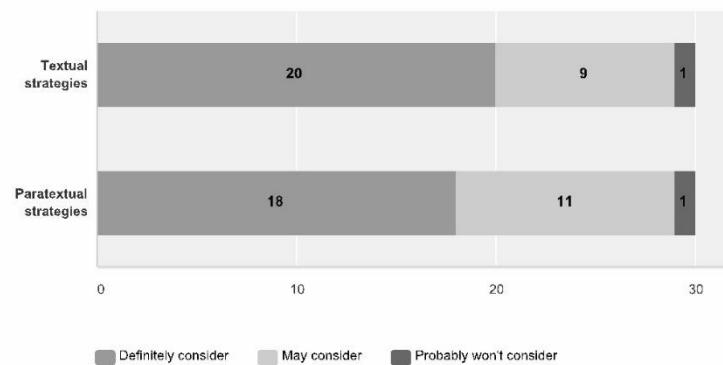


Answer Choices	Responses
No	97% 29
Yes	3% 1
Total	30

#	If yes, then please comment on your experience.	Date
1	The team has not yet tested it, but have assumed use because the LWC uses cross references	9/19/2016 3:41 PM
2	I am highly skeptical that it would be used with understanding, or AT ALL, by rural Nigerian farmers.	9/8/2016 12:58 PM
3	We instructed the team to do this testing after the consultant check, but the team did not report their findings.	8/18/2016 4:48 PM

Q7 How likely are you to consider implementing some of these strategies in your translation or consulting?

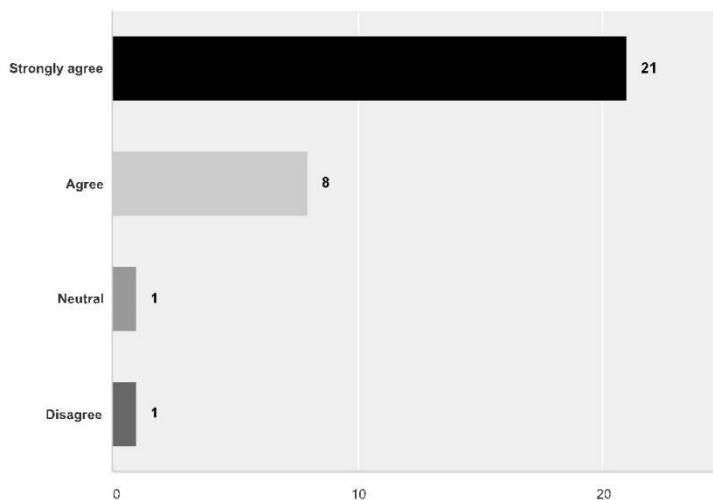
Answered: 30 Skipped: 1



	Definitely consider	May consider	Probably won't consider	Total	Weighted Average
Textual strategies	67% 20	30% 9	3% 1	30	1.37
Paratextual strategies	60% 18	37% 11	3% 1	30	4.43

Q8 The Bible, informed by the Holy Spirit, is our best resource for interpreting any given Biblical text.

Answered: 31 Skipped: 0

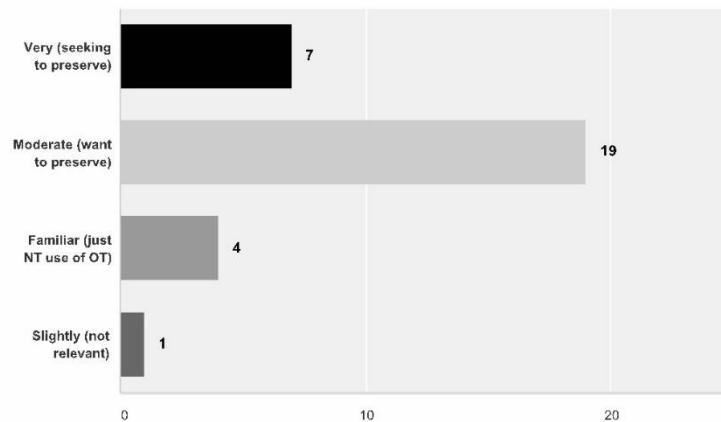


Answer Choices	Responses	Total
Strongly agree	68%	21
Agree	26%	8
Neutral	3%	1
Disagree	3%	1
Total		31

#	Other (please specify)	Date
	There are no responses.	

Q9 Prior to viewing these modules, what was your level of familiarity with the notion of intertextuality in the Bible?

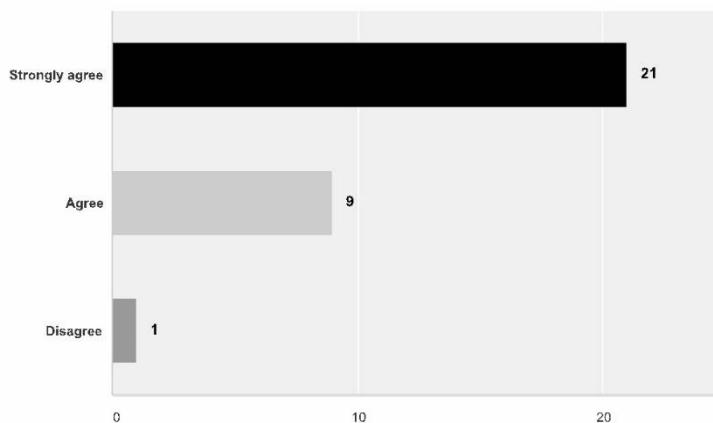
Answered: 31 Skipped: 0



Answer Choices	Responses
Very (seeking to preserve)	23% 7
Moderate (want to preserve)	61% 19
Familiar (just NT use of OT)	13% 4
Slightly (not relevant)	3% 1
Total	31

Q10 Biblical authors directed their message to an audience expecting that they could understand the message by recognizing its intended context.

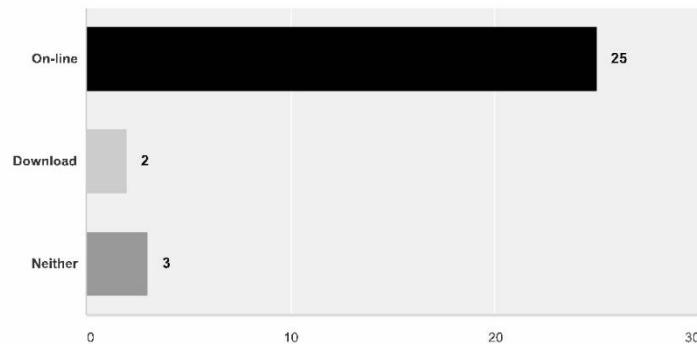
Answered: 31 Skipped: 0



Answer Choices	Responses
Strongly agree	68% 21
Agree	29% 9
Disagree	3% 1
Total	31

Q11 Which version did you view?

Answered: 30 Skipped: 1

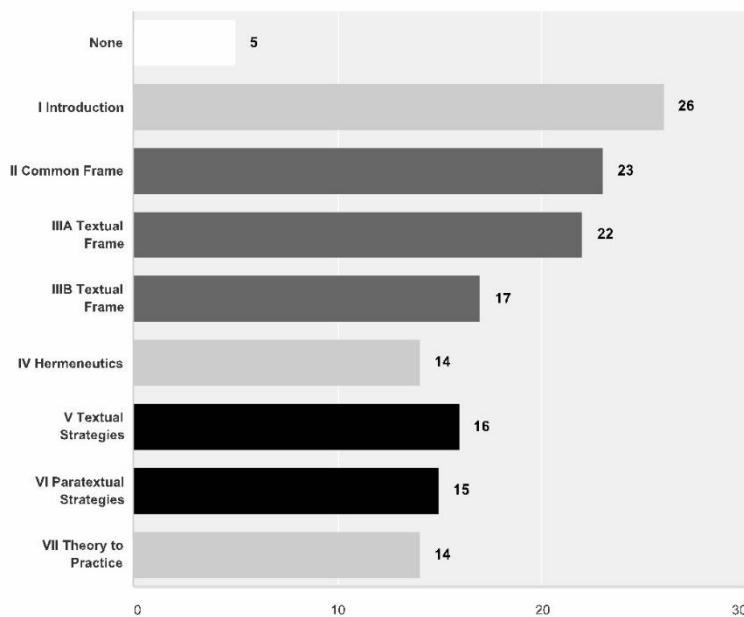


Answer Choices	Responses
On-line	83% 25
Download	7% 2
Neither	10% 3
Total	30

#	If you did not view on-line, please explain.	Date
1	We don't always have a good internet connection, so it was easier to download the files than have them interrupted by an unsteady internet connection.	9/22/2016 9:21 AM
2	I was hoping to have a chance to watch this, but then got too busy, but I wanted to give you some feedback :)	9/21/2016 2:59 AM
3	I will hopefully view soon	9/6/2016 1:40 PM
4	Taking survey first, then will view downloaded mp4 files.	9/5/2016 1:33 PM

Q12 Which modules did you view?

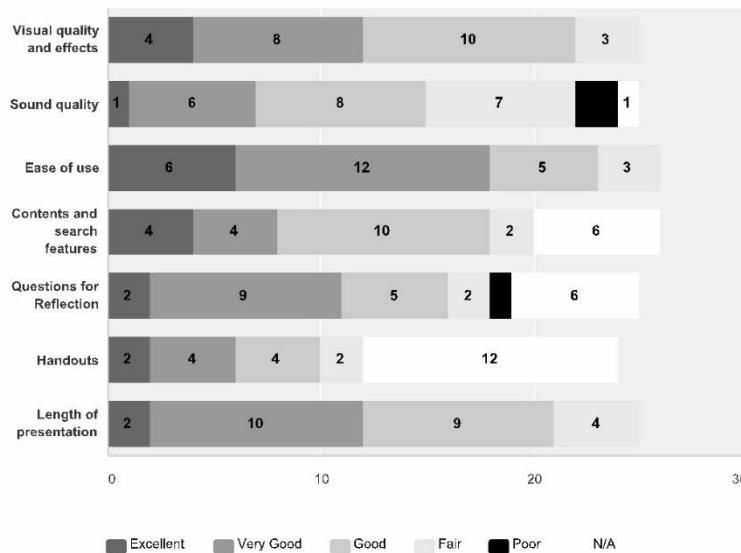
Answered: 30 Skipped: 1



Answer Choices	Responses
None	17% 5
I Introduction	87% 26
II Common Frame	77% 23
IIIA Textual Frame	73% 22
IIIB Textual Frame	57% 17
IV Hermeneutics	47% 14
V Textual Strategies	53% 16
VI Paratextual Strategies	50% 15
VII Theory to Practice	47% 14
Total Respondents: 30	

Q13 What is your rating of the following:

Answered: 26 Skipped: 5



	Excellent	Very Good	Good	Fair	Poor	N/A	Total
Visual quality and effects	16% 4	32% 8	40% 10	12% 3	0% 0	0% 0	25
Sound quality	4% 1	24% 6	32% 8	28% 7	8% 2	4% 1	25
Ease of use	23% 6	46% 12	19% 5	12% 3	0% 0	0% 0	26
Contents and search features	15% 4	15% 4	38% 10	8% 2	0% 0	23% 6	26
Questions for Reflection	8% 2	36% 9	20% 5	8% 2	4% 1	24% 6	25
Handouts	8% 2	17% 4	17% 4	8% 2	0% 0	50% 12	24
Length of presentation	8% 2	40% 10	36% 9	16% 4	0% 0	0% 0	25

#	Any comments?	Date
1	I did not access the handouts	9/25/2016 6:27 AM
2	I'm not sure how well people who speak English as a 2nd or 3rd language would understand.	9/22/2016 9:21 AM
3	The first couple of presentations were hard to hear on my computer for some reason.	9/19/2016 3:45 PM
4	Examples were very helpful.	9/19/2016 1:47 PM

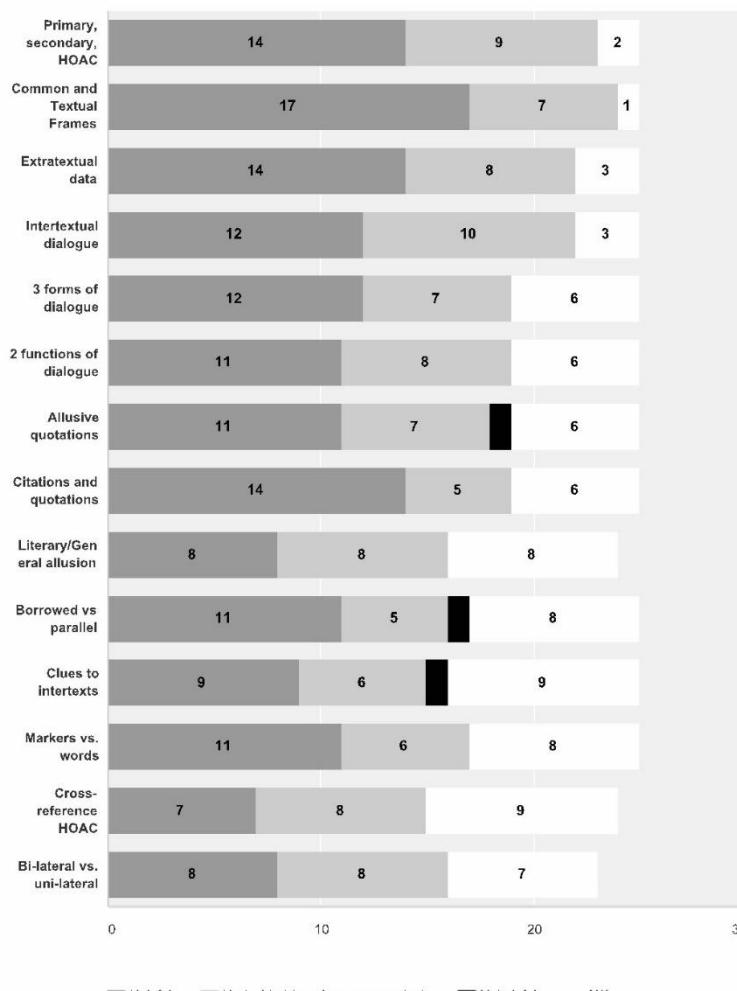
"The Illuminated Bible: Translating Intertextuality in Scripture"

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5	The options for responding to the questions for reflexion, gave no options for alternative responses to the material.Perhaps they are designed to indicate whether the respondent has understood the presentation and agrees with the content.	9/14/2016 8:32 PM
6	Question 8 on either section 2 or 3 seems to need a different word than "easier" to be accurate.	9/11/2016 7:00 AM
7	There are several places where I saw editing errors/typos - minor, and easily fixable	9/8/2016 1:02 PM
8	Great presentations. Helpful. Will take a look at the remaining modules soon. Would be helpful if the length of each module was roughly the same; starting in on a 13-minute presentation demands a certain commitment of time (which I didn't have this morning), whereas the 3-minute 2nd module was a good, short segment.	9/7/2016 10:38 AM
9	I skimmed the videos; I prefer to read than watch videos. I read what you posted on MAP.	9/6/2016 12:12 PM
10	found myself sleepy at times	9/5/2016 4:24 PM
11	I think it would have been helpful to have more examples in the presentation as new ideas were being presented	9/1/2016 12:27 PM
12	Sometimes I felt like it was going too fast and also made statements without adequate support.	8/29/2016 4:24 PM
13	My most common difficulty was the speed at which you spoke was often to fast to grasp all of what you were saying.	8/26/2016 5:29 PM
14	Please use a Skype headset, not your webcam mic, in doing any future presentations. It will increase the audio quality 1000%	8/23/2016 6:51 PM
15	The sound had a bit of an echo. This was not readily apparent until the speaker switched to giving examples from Logos. When the Logos screens were up, the audio was markedly improved. This made the echo more noticeable at other times.	8/18/2016 4:51 PM

Q14 Did you find the way that I applied theory and delineated terms to be tenable and helpful for developing practical textual and paratextual strategies?

Answered: 25 Skipped: 6



"The Illuminated Bible: Translating Intertextuality in Scripture"

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Primary, secondary, HOAC	56% 14		36% 9	0% 0	8% 2	25
Common and Textual Frames	68% 17		28% 7	0% 0	4% 1	25
Extratextual data	56% 14		32% 8	0% 0	12% 3	25
Intertextual dialogue	48% 12		40% 10	0% 0	12% 3	25
3 forms of dialogue	48% 12		28% 7	0% 0	24% 6	25
2 functions of dialogue	44% 11		32% 8	0% 0	24% 6	25
Allusive quotations	44% 11		28% 7	4% 1	24% 6	25
Citations and quotations	56% 14		20% 5	0% 0	24% 6	25
Literary/General allusion	33% 8		33% 8	0% 0	33% 8	24
Borrowed vs parallel	44% 11		20% 5	4% 1	32% 8	25
Clues to intertexts	36% 9		24% 6	4% 1	36% 9	25
Markers vs. words	44% 11		24% 6	0% 0	32% 8	25
Cross-reference HOAC	29% 7		33% 8	0% 0	38% 9	24
Bi-lateral vs. uni-lateral	35% 8		35% 8	0% 0	30% 7	23

#	Would you like to explain any of your answers?	Date
1	Though I personally found the teaching helpful and informative as a Translation Consultant, I felt that I couldn't use this as a teaching tool for national Bible Translators. I don't think the translators I'm familiar with would be able to understand the complicated English. There are too many technical terms for them. Even I had to sometimes replay certain sentences because of the compact use of technical terms.	9/19/2016 4:33 PM
2	This is an overall answer to the main question (which I am writing for the fourth time, since if I click my mouse it deletes everything!). These are quite high-level material's and require expertise in a number of fields, including some at a post-graduate level. In that sense I do not find the materials particularly 'user-friendly'. In my own case the development of training strategies would require at least two movements, one to translate/adapt them to Spanish, and the other to contextualise them to the situation and needs of the translators—all essentially from the indigenous peoples of Latin America for whom, among other things, intertextuality, icon and image, are enmeshed in their multi-dimensional, multi-faceted lived reality.	9/14/2016 9:25 PM
3	Honestly, these marks are more a reflection on my shortcomings as a reader, than yours as the writer. I did not know all the vocabulary, nor the theories which you were leaning on. I would also add that our national translators will know even less, and I believe will miss at least 90% of your intended benefits, because they just won't understand the language. The register is very academic.	9/8/2016 1:12 PM
4	Hope to view the rest of the modules, soon.	9/7/2016 10:40 AM
5	i did not retain enough in my quick read to really assimilate these terms in order to evaluate meaningfully	9/6/2016 1:31 PM
6	From what I skimmed, it looked like you did a thorough job.	9/6/2016 12:13 PM
7	helpful but would need to think lots more to really make it applicable	9/5/2016 4:27 PM
8	sorry, i can't remember the specifics of each module, just that i thought that too few examples were presented as the ideas were introduced and discussed.	9/1/2016 12:30 PM

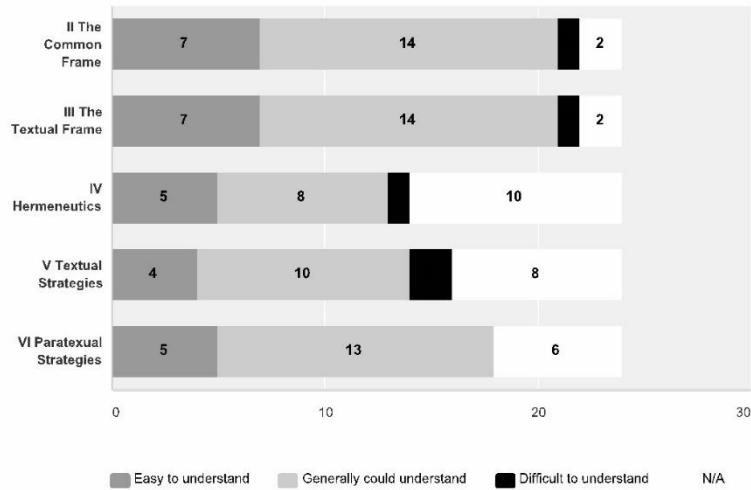
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9	Some of these were helpful but needed more examples. See my comment on #12. Also, I felt like sometimes I needed some examples, but they weren't given. Sorry, I didn't have time to make extensive notes on these cases.	8/29/2016 4:27 PM
10	your framework for understanding these paratextual issues was fascinating, it was just presented to quickly (or too much in a single section)	8/26/2016 5:32 PM
11	Presentations very heavy on abstract theory, terms and definitions, need many more examples to flesh out the meaning of those terms.	8/23/2016 6:53 PM
12	I generally found the vocabulary of the presentations somewhat difficult to keep straight in my head. Kept thinking they were too theoretical and wanting to see more illustrations throughout.	8/22/2016 3:14 PM
13	1. I like the term "illuminated Bible" mentioned in video I. I would have liked this to have been more clearly defined at the outset, or to have the definition repeated for retention. 2. The example of Amos and Chronicles in video II was helpful. Similar examples would have helped in video IIIB. I got a bit lost in IIIB at about the 3:00-minute mark as I was trying to track with the difference between "alluding text" and "intertext." I do understand the difference, but I felt like this part was presented too fast and needed examples to help the listeners assimilate this terminology.	8/18/2016 4:58 PM

Q15 Were you able to understand the concepts as they were presented?

Answered: 24 Skipped: 7



	Easy to understand	Generally could understand	Difficult to understand	N/A	Total	Weighted Average
II The Common Frame	29% 7	58% 14	4% 1	8% 2	24	1.92
III The Textual Frame	29% 7	58% 14	4% 1	8% 2	24	1.92
IV Hermeneutics	21% 5	33% 8	4% 1	42% 10	24	2.67
V Textual Strategies	17% 4	42% 10	8% 2	33% 8	24	2.58
VI Paratextual Strategies	21% 5	54% 13	0% 0	25% 6	24	2.29

#	Comments for "II The Common Frame"	Date
1	Example from Ezekiel was great!	9/7/2016 10:48 AM
2	See comments at ##12-13. Some of the citations from authors or a relevance theory concept needed more explanation.	8/29/2016 4:32 PM
#	Comments for "III The Textual Frame"	Date
1	Began viewing, but did not complete due to length.	9/7/2016 10:48 AM
2	Textual boundaries need to be made more explicit to help new users.	9/6/2016 4:26 PM
#	Comments for "IV Hermeneutical Considerations"	Date
1	This was not new information to me, but it was still presented in a manner too fast to comprehend clearly what was being said.	8/26/2016 5:37 PM
#	Comments for "V Textual Strategies"	Date

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#	Comments for "VI Paratextual Strategies"	Date
1	There are no responses.	
2	But needed more examples. Perhaps these are available in the handouts, but I ran out of time. You have the view guess at the meaning of the 4 symbols used, but do not immediately give their meaning on the next slide.	8/29/2016 4:32 PM 8/19/2016 4:35 PM

**Q16 Are there any parts of the presentation
that you would have liked to see presented
differently? Please explain.**

Answered: 9 Skipped: 22

#	Responses	Date
1	I happen to learn better with visuals. When Biblical examples were given in the presentations, I felt like it helped but with all the technical words, I was needing to see more visuals. I'm not sure if starting with a more simplistic beginning and example for each presentation without the technical words would help? Then once listeners got the general concepts, they could begin to catch the technical descriptions. Again, I would want to comment that this is great for a consultant level, higher analytical thinker, but not all national translators would understand this.	9/19/2016 4:43 PM
2	If your target audience is national translators, I don't think most of them will be able to follow. The language is too academic, and the information load is too heavy. They would need a slower pace, simpler language, and more examples. Or maybe even present the theoretical underpinnings in an academic book or article, and create entirely practical training modules. "How to choose a good format for your Bible," "How to make good footnotes," "How to create helpful cross-references that your people will want to read," things like that.	9/8/2016 1:19 PM
3	"benefits" is a more transparent term than "effects" It would be nice to find a common-language way of saying "contextual assumptions."	9/6/2016 11:49 PM
4	What I looked at was presented well enough for serious translators to grasp.	9/6/2016 4:26 PM
5	even the intro was very term dense	9/6/2016 4:33 AM
6	Again, there were some assumed terms that needed more explanation. Sometimes I felt like the burden of understanding was too much. I suppose that would mean sometimes the presentation did not achieve relevance for me.	8/29/2016 4:32 PM
7	Quite often I felt too much information was being given without too quickly without examples or what it meant or how it mattered	8/29/2016 4:30 PM
8	In the handout, I was confused by the two distinct markers used for inner-biblical exegesis - borrowing and simply inner-biblical exegesis. I may be able to guess the difference, but it should be explained more clearly in the handout.	8/19/2016 4:35 PM
9	See previous comments. Video IIIB should be divided into at least one more video to give examples of the relationships between an alluding text and its intertext(s).	8/18/2016 5:01 PM

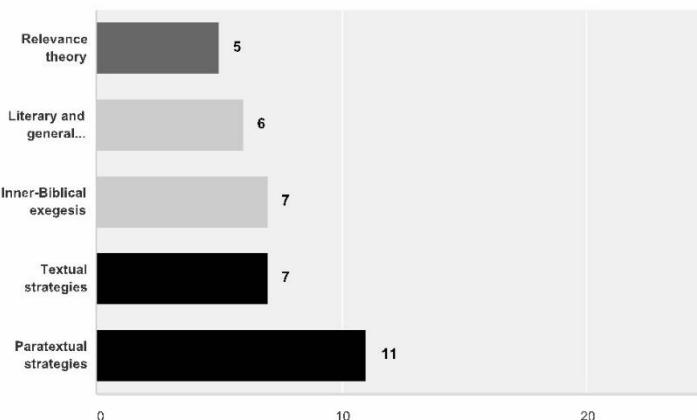
**Q17 Are there any aspects of intertextuality
that you think were not properly covered?
Please explain.**

Answered: 3 Skipped: 28

#	Responses	Date
1	Not sure, as I did not look at all the aspects.	9/6/2016 4:26 PM
2	No.	8/29/2016 4:32 PM
3	No. It was handled very well.	8/19/2016 4:35 PM

Q18 Would you have liked more explanation or examples on any of the following?

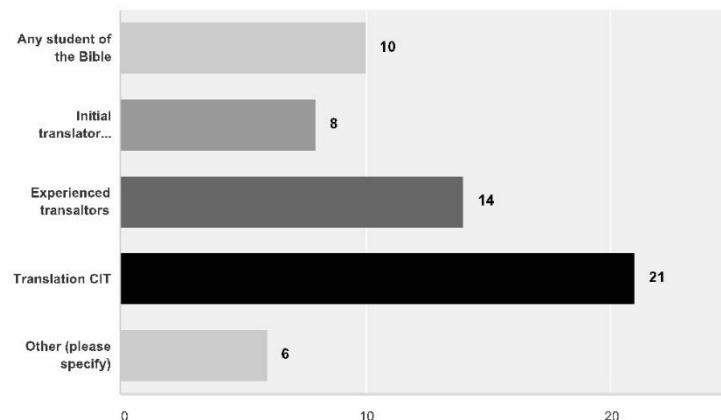
Answered: 14 Skipped: 17



Answer Choices	Responses
Relevance theory	36% 5
Literary and general allusion	43% 6
Inner-Biblical exegesis	50% 7
Textual strategies	50% 7
Paratextual strategies	79% 11
Total Respondents: 14	

Q19 These teachings would be useful for . .

Answered: 23 Skipped: 8

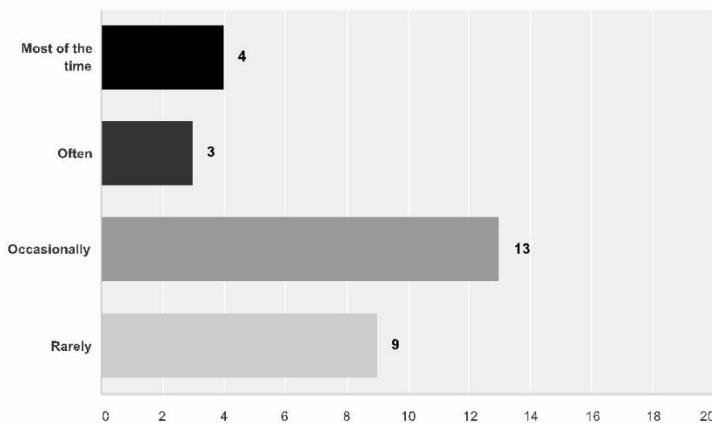


Answer Choices	Responses
Any student of the Bible	43% 10
Initial translator training	35% 8
Experienced transaltors	61% 14
Translation CIT	91% 21
Other (please specify)	26% 6
Total Respondents: 23	

#	Other (please specify)	Date
1	I would love to see a more simplistic presentation for national translators too.	9/19/2016 4:43 PM
2	Consultants, who can then interpret the concepts for the translators.	9/8/2016 1:19 PM
3	For each audience, a given module will be more or less relevant, of course.	9/7/2016 10:48 AM
4	This was too advanced for any of the national CITs I work with.	8/29/2016 4:32 PM
5	The terminology of your presentation requires a lot of mutually shared information with your audience. The terminology forces your audience to be quite academic, I think even CITs may have difficulty with it.	8/26/2016 5:37 PM
6	Academics, those interested in developing a paratextual database	8/23/2016 6:55 PM

Q20 Whenever I read a print Bible, I look up at least one cross-reference.

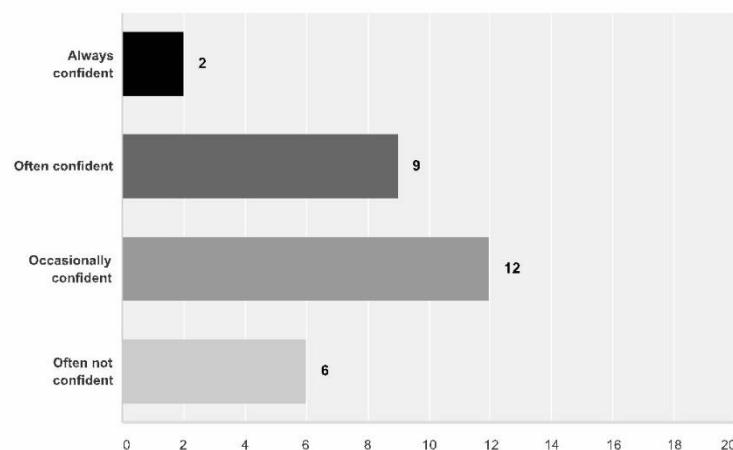
Answered: 29 Skipped: 2



Answer Choices	Responses	Total
Most of the time	14%	4
Often	10%	3
Occasionally	45%	13
Rarely	31%	9
Total		29

Q22 Whenever I look up a cross-reference, I am confident that I correctly discerned why it was cross-referenced and the benefits it was intended to offer.

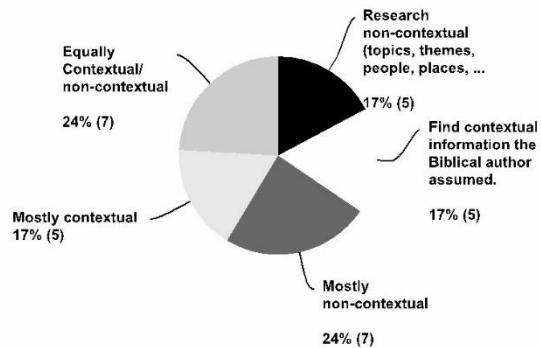
Answered: 29 Skipped: 2



Answer Choices	Responses
Always confident	7% 2
Often confident	31% 9
Occasionally confident	41% 12
Often not confident	21% 6
Total	29

Q23 From my experience, cross-references function to help me to . . .

Answered: 29 Skipped: 2

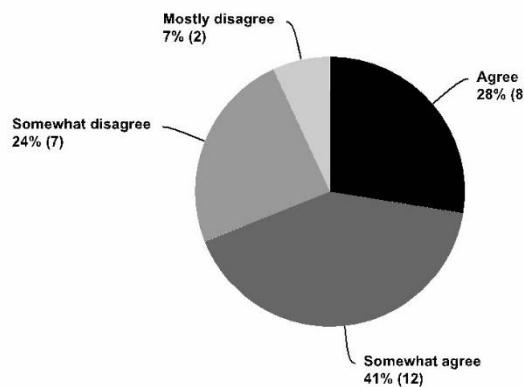


Answer Choices	Responses
Research non-contextual (topics, themes, people, places, and words)	17% 5
Find contextual information the Biblical author assumed.	17% 5
Mostly non-contextual	24% 7
Mostly contextual	17% 5
Equally Contextual/ non-contextual	24% 7
Total	29

#	Any comments or other functions?	Date
1	B is more valuable.	9/11/2016 7:03 AM
2	My sense is that most English Bibles have cross-references to passages that would most interest the reader (i.e., a word or concept that triggers an association with a popular idea/thing) but reader requires help to re-locate that associated idea. Dale, you have well-argued the case that this sort of cross-referencing is inadequate and does not necessarily help the reader understand the passage at hand. Because of my past experience with cross-references, I don't use them in print; however, if I knew that they would actually help in interpreting the passage at hand and not just connect me to a related NT theme or something else, I would be more inclined to follow-up on the cross-references.	9/7/2016 10:54 AM
3	In many Bibles I use, cross references are in such small type (less than 8 point type) that I can't even see them with my older eyes. So I find them nearly impossible to use.	9/6/2016 4:44 AM
4	Except with quotes, references seem to vary in focus, depending on the version.	9/5/2016 1:38 PM
5	I'm used to looking up things and discovering it wasn't helpful.	8/29/2016 4:34 PM
6	They are usually merely lexical or topical link with very little relationship to the author's intended meaning	8/19/2016 4:38 PM
7	Cross-references are so unreliable that I usually just go directly to Beale and Carson's commentary on the NT's use of the OT.	8/18/2016 5:09 PM

Q24 I find that cross-references are an effective tool to research topics, themes, people, places, or words.

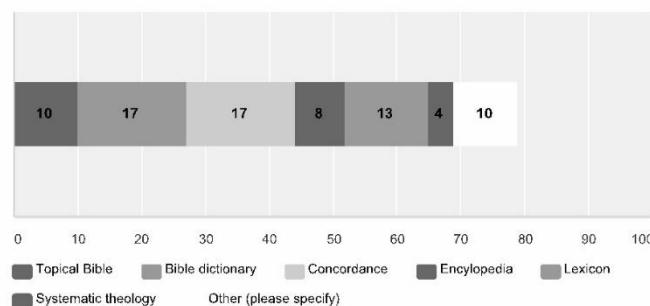
Answered: 29 Skipped: 2



Answer Choices	Responses
Agree	28% 8
Somewhat agree	41% 12
Somewhat disagree	24% 7
Mostly disagree	7% 2
Total	29

Q25 For such research, I prefer the following kinds of resources:

Answered: 28 Skipped: 3

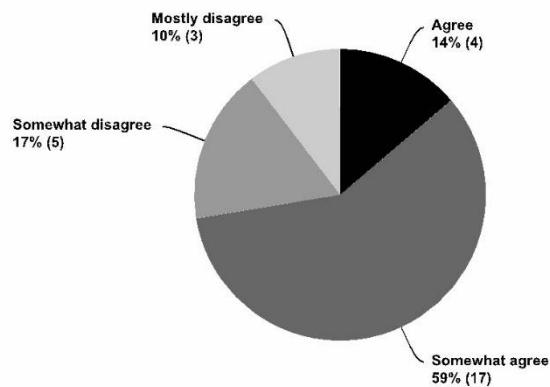


Answer Choices	Responses
Topical Bible	36% 10
Bible dictionary	61% 17
Concordance	61% 17
Encyclopedia	29% 8
Lexicon	46% 13
Systematic theology	14% 4
Other (please specify)	36% 10
Total Respondents: 28	

#	Other (please specify)	Date
1	Commentary	9/21/2016 3:02 AM
2	My resources in Logos and Bibleworks	9/19/2016 4:47 PM
3	Study Bible	9/19/2016 1:54 PM
4	NASB references.	9/11/2016 7:03 AM
5	online searches!	9/8/2016 1:21 PM
6	using multiple translations	9/7/2016 12:55 PM
7	translator's exegetical helps	9/5/2016 1:38 PM
8	Electronic tools like BibleWorks	8/29/2016 4:34 PM
9	My other consultant & scholarly friends	8/26/2016 5:39 PM
10	Beale and Carson, Commentary on the New Testament Use of the Old Testament	8/18/2016 5:09 PM

Q26 I find that cross-references are an effective tool to find context needed to understand a specific text.

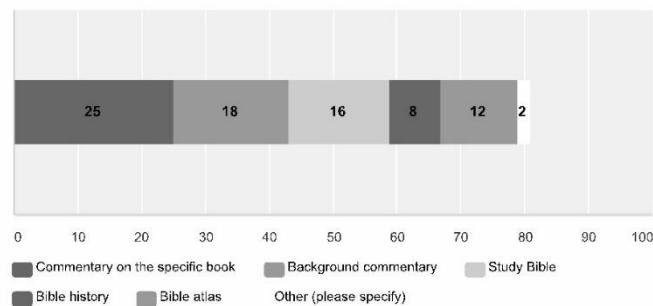
Answered: 29 Skipped: 2



Answer Choices	Responses
Agree	14% 4
Somewhat agree	59% 17
Somewhat disagree	17% 5
Disagree	10% 3
Mostly disagree	10% 3
Total	29

Q27 For such research, I prefer the following kinds of resources:

Answered: 28 Skipped: 3

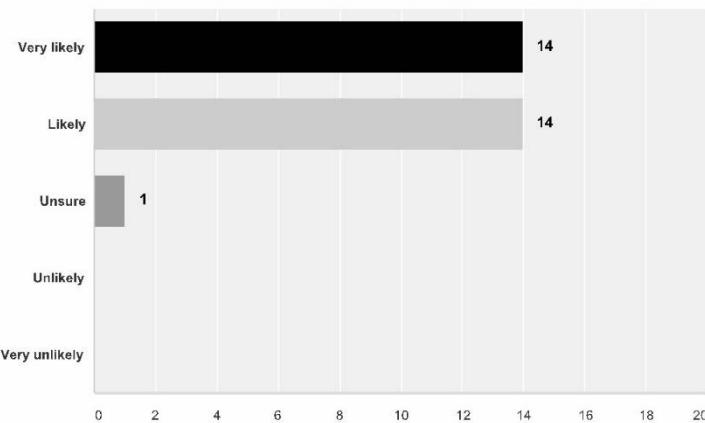


Answer Choices	Responses
Commentary on the specific book	89% 25
Background commentary	64% 18
Study Bible	57% 16
Bible history	29% 8
Bible atlas	43% 12
Other (please specify)	7% 2
Total Respondents: 28	

#	Other (please specify)	Date
1	An Informed Believer	9/21/2016 3:02 AM
2	Beale and Carson, as cited above. Word Biblical Commentary, Baker Exegetical, and a few others are sometimes helpful.	8/18/2016 5:09 PM

Q28 If I could expect that a cross-reference will direct me to contextual information assumed by the Biblical author, I would be motivated to look it up.

Answered: 29 Skipped: 2



Answer Choices	Responses	Total
Very likely	48%	14
Likely	48%	14
Unsure	3%	1
Unlikely	0%	0
Very unlikely	0%	0
Total		29

#	Comments?	Date
1	I would love a print Bible (besides Nestle-Alan) that clearly marks the cross-references in this way.	9/19/2016 4:47 PM
2	Unless I already know the information and don't need to look it up...	9/6/2016 12:16 PM
3	This is the great lack!	9/5/2016 1:38 PM
4	Working on such a system would be beneficial. Perhaps even two such systems: one with a limited number of relevant references, so as not to overwhelm new readers, and a second more appropriate for a study Bible format	8/23/2016 6:58 PM
5	The best resource I have found is Beale and Carson. However, most of our readers do not have access to Beale and Carson, and it is unwieldy for quick access to information. The biggest question I have is how we can make the OT allusions in the NT make sense for people who only have a NT in their language. It seems impossible to understand the NT without the OT.	8/18/2016 5:09 PM

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VITA

Name: Dale R. Hoskins

Date of Birth: July 8, 1954

Place of Birth: St Joseph, Missouri

Education

BIE	Industrial Engineering	Georgia Institute of Technology
MSNE	Nuclear Engineering	North Carolina State University
MA	Interdisciplinary Studies	Ashland Theological Seminary

Studied linguistics and Bible translation at the University of Texas in Arlington and the University of North Dakota in Grand Forks.

DMin (Bible Translation) Gordon-Conwell Theological Seminary

DMin Residency May 2010-2012

Expected date of graduation January 2017